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Men and Religion

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FAYETTE L. THOMPSON, JOHN R. MOTT, HUBERT CARLETON, MARION LAWRANCE, CHARLES W. GILKEY, FRANCIS W. PARKER, IRA LANDRITH, JAMES G. CANNON, ELMORE HARRIS, WILL R. MOODY, HENRY B. F. MACFARLAND, JOHN TIMOTHY STONE, GEORGE L. ROBINSON, GRAHAM TAYLOR, FRED B. SMITH.

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MEN AND RELIGION FORWARD MOVEMENT

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INTRODUCTION

A MOVEMENT founded on and developed in prayer, by men prominent in the business, social and religious life of two nations, who represent also great organizations having different points of view; a movement whose main objective is greatly to increase the active membership of men and boys in the Christian churches of this continent—such is the Men and Religion Forward Movement. *Whence did it arise?* On invitation of the Religious Work Department of the International Committee of Young Men's Christian Associations, forty-one men, representing specially the International Committee and the various Church Brotherhoods, spent May 18, 1910, in prayer and conference at the Hotel Manhattan, New York. J. G. Cannon, President of the Fourth National Bank, New York, acted as chairman. It developed that three different religious organizations had been considering, each independently, some such plan. The chairman named a representative committee of eleven "to seek the endorsement of this campaign by all appropriate bodies and their effective coöperation in its promotion." This committee of eleven spent Aug. 22, 1910, at the International Hotel, Niagara Falls, N. Y. Preparations were made for a conference to be held at Buffalo, Oct. 25 and 26, 1910.

At the Buffalo Conference 262 delegates were present, from seventy-two cities in the United States and Canada. The majority of the delegates had been sent officially by religious organizations of men in the various cities represented. A general committee (called the Committee of Ninety-seven) was elected. After the conference, an executive committee of twenty-five was appointed, consisting of one executive officer from each of the participating organizations, the remainder being appointed by the chairman. Mr. J. G. Cannon was elected chairman; Charles Thompson, Minneapolis, Minn., vice-chairman; James H. Post, Brooklyn, N. Y., treasurer; Hubert Carleton, Boston, Mass., secretary; and Fred B. Smith, New York, campaign leader. "Men and Religion Forward Movement" was chosen as the official name. It was decided to locate the permanent headquarters in New York City, and authority was given to select the necessary executive and clerical staff. Arrangements were made for a later conference in Chicago. The names of members of the general executive committee and the list of the organizations represented will be found at the end of this volume.

What are the plans thus far? First, ninety cities of the United States and Canada will be selected. In each of these there will be a long period of thorough preparation, by prayer and most aggressive work, directed by a local committee of a hundred citizens working in conjunction with the national general committee. Then an eight-day campaign will be inaugurated in each city, during which teams of leaders

specially trained in methods of appealing to men, in methods of Bible study, and in individual evangelism of the sanest kind, in boys' work and in social service, will visit the city. They will address great meetings for men and boys, besides holding conferences for workers. The Christian forces and organizations in each city, along with the men who have been won, will then organize and carry on a somewhat similar campaign on a smaller scale in from eight to twenty smaller cities. This will help to insure for years to come the continuance of the work. Thus, also, will be employed the greatly increased numbers newly won to personal allegiance to our Lord and Saviour Jesus Christ. Such a movement will be, under the blessing and power of God, the greatest contribution of which any man can conceive to help make the kingdoms of this world the Kingdom of our Lord and of His Christ.

What it is not. It is not in itself a movement for Church Unity, although the undoubted effect of working together will be to draw into closer harmony all who believe our Lord Jesus Christ to be the only Saviour of the world. In evangelizing, different bodies of Christians work in different ways to bring men and boys everywhere to a definite religious affiliation. We would point out to the men of all Christian bodies, especially those who are troubled about plans for Church Unity and conscientiously feel compelled to hesitate at certain kinds of coöperation, that this movement involves that peculiar and well-nigh unique kind of coöperation whereby each one, in reaping his own harvest for Christ, fulfilling his own responsibility and

doing his own work, will be doing at the same time exactly what the plans for this movement require him to do. The faithful Roman Catholic, for instance, will sacrifice none of his principles, and may follow implicitly the teaching of his church simply by working even harder to bring all men with whom he is brought into contact within the power of the Gospel of Jesus Christ, as set forth in the services of his church, and in doing this he will be carrying out to the fullest degree the aim of the Men and Religion Forward Movement.

At the Buffalo Conference were delivered a number of addresses, which form the substance of this volume. They reveal a new spirit in the religious life of North America, a spirit which if followed up will set at work many thousands who, possessing great gifts of many kinds, have never had revealed to them that which would cause them to dedicate themselves to the spread of the Kingdom of Christ among men. A careful reading and pondering over and praying about the powerful messages which this book contains, will greatly enlarge the numbers of consecrated workers for God, on whom, under Him, much of the success of this great Men and Religion Forward Movement will depend.

HUBERT CARLETON.

Boston, Mass.

MEN AND RELIGION

I

MEN AND RELIGION: THE PROGRAM

FAYETTE L. THOMPSON

General Secretary of the Methodist Brotherhood

WE ARE thinking about a program more comprehensive, more far-reaching in its significance, than has ordinarily occupied the discipleship in past days. We are undertaking a religious campaign for the men and boys of America, upon a magnitude and with a comprehensiveness of ideal never before attempted on this continent or on any other continent.

Observe with very great clearness the peculiar and striking *providentialness* of this initial idea. It was very apparent at the Manhattan Hotel meeting last May, and at Niagara last August, that this movement was not something that some man had thought up and worked out. I think the conviction grew upon us at both those meetings that somehow the Spirit of Almighty God had been talking to men all over the country about it. It developed in those conferences

that at least three important organizations simultaneously, each without knowing that the others were in any way thinking about it, had been for practically two years meditating some such general movement. In forty-five days, with a speed that no man ought to attempt, I have spoken about eighty times to companies of men in a dozen or more States. They have been companies of men who in some senses were leaders. At every possible opportunity, I have asked questions, without seeking to state to these men the ideals that were in our minds—have asked them questions with the deliberate intent of discovering their own unprejudiced and unsuggested thinking. Again and again and again I have discovered that men in every corner of the country, somehow, by a peculiar spiritual impression, were feeling that the time was ripe for a great appeal to the manhood of our times.

The Spirit of Almighty God has been forcing out the manhood of this generation into new and untried paths. As truly as the discipleship of old, sent forth by the Holy Ghost, departed into foreign territory to preach the gospel, so truly the Brotherhoods, the organized men's Bible classes, the Young Men's Christian Association, and other separated and segregated companies of men, have been under the impulse and tutelage of the Spirit of Almighty God. To me spiritual conviction has passed the stage of mere probability, and reached the stage of spiritual assurance, that this great men and boys campaign is born of God, and that as we face it we are in harmony with the eternal currents and with the leadings of the Divine Spirit.

Then the only thing left us is to study carefully into the will and pleasure of the Almighty Spirit as to the method of prosecution; to care less what we think about it than with open hearts and importunate spirits to seek to know what God thinks about it, and then by His grace to follow where He leads.

Those of you who are at all acquainted with my method of thought and habit of life will be the last to accuse me of any undue yielding to "impressions," or "leaderships," or spiritually forceful vagaries; and so I want to ask that you see with a very clear, cold sort of vision what to me are certain striking present-day indications in harmony with these spiritual impressions.

May I remind you of certain striking conditions? We are familiar with the fact that we are living in an age of very marked material prosperity and of striking intellectual activity. We are living literally in a matchless age, in an age utterly unlike any other; and the age that gives the world the wireless telegraph and the flying machine must also give the world an adequate interpretation and representation of Jesus Christ.

In this rich and masterful age, there is a disinclination on the part of many, particularly of those who are most thoroughly fitted therefor, to assume the responsibilities and undergo the sacrifices involved in leadership; a disinclination to lead in the rendering of seemingly impossible and perilous services. The multiplication of luxury has created a great passion for pleasure, a great passion for the enjoyments of life;

and more and more life is coming to many to be merely an orange to be squeezed, rather than a great ministry to be rendered. Frankly, my deep concern about life is not merely that many men are evil and that there are striking wrongs about me; my chief concern about modern life is that so many men, not only among the rich but among the poor also, seem to feel no personal responsibility for the use of their manhood in right services. They are lovers of pleasure more than lovers of God.

The social conditions about us are strikingly perplexing. Many workingmen are entirely indifferent, if they are not entirely antagonistic to the Christian Church. Conspicuous labor leaders are critics of religious things and of the Church of Jesus Christ. Teachers of social and ethical subjects, to a degree at least, are sharply critical of the organized religious forces of these days. To the confessed and appreciated problems of the city is added the serious and increasing religious destitution of the rural community. And the rural religious problem promises to challenge our sense of need quite as much as that of the city, not only on its own account, but more because the present rural irreligiousness will inevitably make itself felt in urban religious destitution in the next generation. For in the main the strong city churchworker of today was converted at some country altar twenty-five or more years ago.

All this means a great present appeal for service. The situation gives no excuse for despair. Our times, like the feet of the image that Nebuchadnezzar saw,

are part of clay and part of iron. In the midst of these perplexities that are specific and serious and not imaginary, there are other great and glorious facts that make this moment one of superb opportunity. I question whether there has ever been an hour in human history when there was so great an awakening to the ethical consciousness of things; when in politics, in commerce, in business affairs, in social relationships, there was such a quickening of the ethical ideals constituting the fundamental gospel message. A gentleman in a very large wholesale industry touching the entire Southwest said to me, not so very long ago, that for years it had been the custom of his house to keep a "bad debt" account, separating those who, in the judgment of the house, were intentionally dishonest from those who had simply failed to meet their obligations through misfortune. He made this striking observation, that in the last ten years the proportion of those who were apparently intentionally dishonest had fallen off seventy-five per cent. His conclusion was that a great moral and ethical uplift was strikingly apparent in the commercial attitude toward ordinary, commonplace honesty.

We are living in an age that is giving to the world a very greatly enlarged definition of the Christian religion. I believe it is a bigger thing to be a Christian today than it ever was. I believe that the interpretation of the gospel message takes a more comprehensive view of the scope of life. Now and then, I hear men speaking of the need of our returning to the religious devotion of our fathers, and there is a

sense in which that is true. We shall never get away from the sublime examples coming down to us from the rarest hours of the past. Nevertheless, if the manhood of this generation does not awake to the fact that in order to be a true disciple of Jesus Christ in these days it must be responsive to a bigger program than any program of the past, it will fail utterly to realize the glorious opportunity of the present. It will not do merely to measure up to the program of our fathers. If we are to meet the expectations of God Almighty we must match a vaster program than our fathers ever dreamed, because our vision of what constitutes a religious life is a greater vision than the fathers ever had.

Among these items of encouragement are the great men's movements that have swept over the Church, the Laymen's movement, the Brotherhoods, the Bible classes, which place the emphasis upon a virile, red-blooded expression of the program of the Cross. It is a fact that there are more men in the pews who are gospel preachers than in any other age of human history. The manhood of the Church is coming to feel that an adequate expression of loyalty to Jesus Christ does not end in merely supporting the Church and attending its services and living a moral and ethical life, but that it involves, on the part of every man of us, harnessing of our manhood to the big problems of the Church of Jesus Christ—a putting of our strong manhood back of the program of Jesus Christ. More men are seeing that today than in any hour since Jesus Christ went back to the Father's house.

Another vital item is the conviction in the minds of an increasingly large number of men, that somehow the divine purposes are moving toward an imminently-close-at-hand fulfilment that is literally too big to be put into words. Men all over the country feel deep in their hearts that something is about to take place, that they are living in a time vibrant with possibilities, and that God Almighty has some things about to be revealed to His people that He has not made plain heretofore. This is an unexpressed, perhaps inexpressible, consciousness that God is with us, that life is packed with His meaning, that it is not an incidental thing which touches us, but that the energies and impulses of the Spirit are pressing out the manhood of this time into paths of service that the Church has not known heretofore. This is no reflection upon the evangelism of the immediate past, which has accomplished marvelous things in the name of Jesus Christ. Let no man, for a single instant, forget that with all her faults the Church has been God's agency for making over this world into the likeness of His Son, Jesus Christ. The Church has been the one and only agency by which the world has been saved from utter pollution and destruction.

The new evangelism is, first of all, a great evangelistic emphasizing of the Scriptures as the sole rule of life and conduct; a renewal, if you please, of the ancient power of the Word of God, so that the messages of Scripture shall come to the men of this age with the same tremendous meaning with which they came to the men who heard them first; so that they

shall cease to be merely religious literature, and shall come to be spirit and life to the men of these days.

I am persuaded that this larger definition of evangelism will also have a clear note of social service, a ministry to the multitudes in the name of the Church of Jesus Christ. I recognize the importance of the appeal to the captains of industry and to the strong men of the communities and to the influential men of our civilization. Nevertheless let us never forget that with no less earnestness we must carry to the great multitudes the message of Jesus Christ as common Master, Friend and Saviour. Social service is not only ministering to the need and distress of the congested sections in the great cities; it means the application of the spirit and teaching of Jesus Christ to the daily life of the whole world, so that the systems and processes by which the poor are multiplied in such great numbers shall normally and naturally pass away and the great principles of the gospel of Jesus Christ shall come to be the working law of the commercial and industrial world. And this message of social service must be shot through and through with the supreme need that every man get right with God. The healing of our times can come only as every man enters into personal peace, through Jesus Christ, with the eternal purposes of the ages. That is what I understand to be a sane, a virile, a Christian recognition of the place of social service in the new program of the world's evangelism.

In this new evangelism there will be a great message touching the ministry of money—not only to the

man who has a great deal of it, but also to the man who has little of it—a message to all men that money is a trust. Life offers man opportunity not merely of getting things for himself; he is by no means to look upon his talents, his culture, his superior intelligence as giving him peculiar advantages to get things and to build soft nests for his own comfort—O God forgive us, that vision of life is the vision of the jungles! The new vision of the ministry of money means that every man of us shall understand that the things he has are not his own, that he belongs not to himself, but that every talent of brain, of property, every opportunity of service, is to be invested for others; that the sum total of a man's personality is to count in a ministry of reconciliation by which the very life and spirit of Jesus Christ is made real in the life and conduct of every disciple. In place of giving a few dollars, more and more the manhood of this generation is to catch a glimpse of a ministry of money that shall make it the gladdest opportunity that can come to any man of us, not to hoard, not to get, but to give; to pour out literally in great rich showers that by the blessing of God shall touch the Church of Jesus Christ at every angle and shall make possible accomplishments that shall fill heaven with joy and our hearts with songs. The new evangelism will have an evangelistic appeal keyed to the ministry of money.

The new evangelism will have also a civic, a political message. It will mean the application of the spirit and life of Jesus Christ to all matters of luxury, to

all social customs. More and more it will mean that life is sacred and holy through and through. We shall come to see that life is not divided, as we have now and then divided it, by a sort of imaginary line, into a few sacred things and a great many secular things. There is no imaginary line running through life, on one side of which is the Sabbath, the Bible, the preacher and a few other things, which are to be sacred; and on the other side our offices and the other six days of the week and our money-getting and pleasures and the plans we make for the future. More and more that line will be obliterated and we shall see that the man who lives right lives a life that is sacred through and through; that there are no secularities in the life of the man who knows God; that life is rich and to the brim bubbling over with the sacred fellowships that God Almighty puts into it. The man who, in the courts of justice, practices law in the spirit of Jesus Christ and seeks to interpret the teaching and life and spirit of Jesus Christ in his own life is in a sacred calling, and is a preacher of righteousness. The physician who in harmony with the life and spirit and teaching of Jesus Christ seeks to interpret in his daily life the things that he believes Jesus Christ stood for and the spirit that Jesus Christ manifested, that man is a real preacher of righteousness. The man behind the bank window, the merchant behind the counter, the man of toil, the man who pushes the plane, the man who digs the ditch, the man who tills the farm, the mother in her home, the woman of social gifts in the reception parlor—

all of us, anywhere and everywhere, the instant we catch a glimpse of the fact that Jesus Christ by the touch of His glory upon us has transformed all so-called secular things forever and that our life is rich and holy and sacred through and through, will feel that every calling and every place and every day are holy callings and holy places and holy days. The evangelism of the future must put the stress upon the unutterable holiness of the life that Jesus Christ glorified in His own presence.

All these things are the foundation. The new evangelism will have in it a great ringing appeal for personal surrender to Jesus Christ, based on these fundamental considerations. It will be based not on mere emotion, not on mere appeals to either future bliss or future woe, but on these great eternal facts here outlined. This new evangelism will have a great appeal to the individual to surrender his life to Jesus Christ, to repent of his sins and to come into personal peace with God. By sin we mean not only those we ordinarily catalogue, not merely lusts and dishonesties and unbelief, but greed, selfishness, living to self, wrong views of life, the uselessness of the average daily existence. The man must repent of all these. Then he must feel, in some profound sense, that Jesus Christ meant what He taught his disciples, "As my Father hath sent me into the world, so send I you." The discipleship of the days to come will recognize that in some high and holy sense every last man of us is to be a little Christ to his little world, to suffer for it, to love it, to give the best there is in him for it,

to bear its burdens, to take upon his own heart its wrongs, to die for it if necessary. That is the new evangelism which, please God, I profoundly believe the Spirit of the Highest is giving to the manhood of this day as He has not given it to the manhood of any other day since Christ went back to the Father's house.

I venture to affirm that such a definition of evangelism as I have attempted to sketch, however imperfect it be, has never in the history of the Christian Church been adequately expressed, or formally and intelligently emphasized by any great body of discipleship. When it is thus adequately expressed, as I see it likely to be in this great movement, there will be a response to it on the part of literally hundreds and thousands of men, many of whom are entirely outside the pale of the organized Church, a response on the part of the manhood of this generation that will literally fill our souls with halleluiahs. If I understand it, this is in some faint way the very impress of the Spirit of Almighty God on these modern times, giving us a new interpretation of the Acts of the Apostles, and giving to modern men some place among the ancient worthies of whom the world has never been worthy.

The very bigness of this program appeals to me. We have usually been satisfied with programs an inch long. The Christian Church has now and then been satisfied with infinitesimals—a little betterment here, a little improvement there, a little pruning yonder, a little readjustment of machinery. The very bigness

of the program challenges the reddest-blooded man that lives; the very bigness of it will challenge multitudes of men the country over. Rightly interpreted, the gospel of Jesus Christ is literally the biggest thing that can occupy the mind of the race. It is far bigger than all political problems put together, bigger than all educational interests, bigger than any other consideration men agree to call great. The program of Jesus Christ, rightly interpreted, is the biggest thing in the ages, because politics, education and all these other items are included in it. It is all that these are, and then infinitely more. Let us put before this big age a program big enough, masterful enough, stalwart enough, comprehensive enough, far-reaching enough, to fit into the superb greatness of Jesus Christ, to fit into the marvelous wonders of this century, to appeal to the biggest man alive in this age of intellectual and commercial giants. The bigness of it challenges us.

It would not be at all fair to avoid speaking of the great seriousness of this program. It is not only the greatest program that the Christian Church has ever considered, but also the most difficult program. I ask you to look into the face of the problem, upon the perplexities of it and the difficulties of it and the perilousness of it, with no blinking vision. There may be objection made to the statement that if this program is to be carried out in its comprehensiveness it will mean that some of us must lay down our lives for it, that some men will have to die in its execution. Did you ever hear the story about the first

missionary to Africa? A friend said to him: "Are you not afraid to go into that remote country?" Going to Africa then was not what it is now. "Are you not afraid you may die so far from home and physicians?" "Oh," said the man, "I had to die long before I concluded to go at all." If we face this problem in its bigness, whether we actually die or not, man after man of us must come to the point gained by that missionary, that we die in order that Jesus Christ may be gloriously and wondrously interpreted to men. I do not want to blink what I believe to be the seriousness of it.

The greatest thought of all, as I see it, is the thought of the results—of the after and permanent contributions of this movement to Christian history. You may gain a hundred thousand men, or one million men, or two million men in converts. God grant we may. I see no reason why we may not. But, matchless as that accomplishment is, it pales into insignificance in the presence of the fact that when once this campaign has been conducted on this American continent, this American continent will never again be what it was before. The churches of the Lord Jesus Christ will never again be where they once were. The Brotherhoods and the men's Bible classes will never again be where they were before. The Young Men's Christian Association will never be what it was before. There will be a distinct contribution to the ideals of what makes Christian manhood; a bigger vision, a larger comprehension, a more far-reaching service. This

program, interpreted and applied, will usher in a new epoch in Christian history.

Let us forget we are Presbyterians or Baptists or Methodists; let us forget that we are preachers or that we are laymen; let us forget that we are Young Men's Christian Association men or churchmen; let us forget everything except that Jesus Christ calls us to a type of manly service in His name such as He has not seen fit to offer to the manhood of any other age. No matter what man may be recognized or what church may be given a little prominence or what organization may have a little honor, God help us with loyal, manly enthusiasm to proceed as the Spirit shall lead us in making the program of the Cross the program of every man's daily life; and ultimately, please God, the program of a new civilization in which dwelleth righteousness.

II

MEN AND RELIGION: THE COST

JOHN R. MOTT

Associate General Secretary of the International Committee of Young Men's Christian Associations

WHILE I have been young enough to see visions, and old enough to dream dreams, I would not venture to pose as a prophet, in any unusual sense. I have, however, been long enough a student of history to learn the wisdom of resting securely upon the lessons of the past. I have come, from a life study of history, to repose great confidence in the beckonings of Providence as witnessed in its pages.

"My Father worketh hitherto and I work." God has long been at work in the world, and if we are students of history we may become familiar with His ways. And those ways give us the best line on the future. The truest prophecy is based upon the best authenticated history. God has not left us without witness. He has not left us without clear indication of the conditions which must be complied with if He is to manifest Himself with fulness and power among men. By going back into God's workings in

other days, we may best discover what causes must be supplied if we are to witness these great works which we have so fondly anticipated and so confidently discussed. If there is to be a marvelous work of God, there must be the operation of the causes which have always preceded such work. These causes may be recognized; we may see them and so put them in motion afresh in the months that lie before us that what shall take place will so far surpass what we now fancy and imagine that it will lead to a spirit not of congratulation, but of great seriousness, as we recognize that God has drawn near His people, that He is moving among them; and they will be clearly conscious that it is God Himself who is working.

What is the price, therefore, which history teaches we must pay if we are to witness these marvelous works of God suggested by the plan of this campaign? Well do I know that if a few of us will pay these prices, our example will become contagious, others will pay like prices, God will manifest Himself, He will do His works. But if we shrink from the cost, others will likewise pause before these open doors, and we shall not witness the realization of our visions and dreams. Of this I have not a shadow of doubt. What price must we pay? It will cost brain power to achieve this great work. The very number and difficulty and urgency of the problems which lie across the pathway of this campaign, suggest the need of bringing our brains to bear at their very best upon these problems. They are of a character which will not dissolve before anything less than the use of this part of the talents

which God has given men. The importance, the unutterable importance, of this work of letting the living Christ relate Himself to living men, likewise demands that our intellects be used to the limit in this task. The divine requirement calls upon us to exercise the brain in these wonder-works. We are taught that we must love the Lord our God with all our mind, as well as with our souls and our nervous energy. The mind must not lie dormant in front of these great works involved in the expansion of the Kingdom. There is nothing more deserving, not of the fag end of our brains, but of the very best that we give to any problem, than this work of the spreading out of the limits of Christ's Kingdom in the hearts of men and over the relations of men. I repeat that we are summoned to pay out brain power on a larger scale than we have realized, if we are to accomplish our sublime end.

There is a painful lack of strategy in the work of the Kingdom in these days. There is likewise a startling want of constructive statesmanship. There is an almost utter neglect of the thorough use of the best modern methods in investigation and in the coördination of efforts for the solution of our various problems. Therefore we enter the plea, in line with the revealed Word of God, that in all our communities we bring our minds at their best to these problems and hold them there, no matter how difficult it is.

It will cost not only brain power, but heart power. Possibly this is the greatest need of our generation. We certainly could not claim that the greatest need of our generation is the exercise of the power of or-

ganization, or combination, or administration. We may be deficient in those respects, but that is not our outstanding deficiency. Nor could it be asserted and proved that the great need of this age is money power. I fancy that, true as what I have said about the use of brains in the work of God is, the comparative need there is not so great as the need of heart power, the power of sympathy, the power of love, that will suffuse this whole campaign with a spirit of brotherliness, of friendliness, of Christian love, born of the Holy Ghost. I have read of no great spiritual movement which has mightily moved a community or a nation, which was not characterized naturally, attractively, abundantly, by a great outflow of love proceeding from the heart of God and caught by His disciples and passed on by them. This work is bound to be mechanical—though it be highly developed so as to work without a jar—lacking in that contagious enthusiasm, that touching of the hearts, unless there be this great outbreathing of the spirit of love which we cannot restrain or limit. This will enable us to appreciate the point of view of the people to whom we go, to understand the awful tug of their temptations and the strain of their bewilderment in the midst of their unanswered religious questions, their misunderstanding of their times and of their own needs. Without this power of sympathy we cannot have such an understanding, and therefore we shall, comparatively speaking, fail. We must, therefore, be willing to expend with prodigal hand the power of friendship, of love, which God has stored up so richly in every

man of us, and which He is willing to have leap out from His own heart into us in greater measure than we have ever dreamed. We will yield ourselves therefore afresh to the gracious, the overmastering influence of the love of God. Let it be reiterated that there never was any great movement apart from this power; and this movement will be no exception. This wonderful influence will surge out from His own heart when we find ourselves in sympathy with His spirit and objects.

What is the secret of generating a strong desire, a strong passion, a strong love? I make bold to say that we must take time to reflect upon the facts about the needs of men, their indescribable needs, and time to reflect upon the character and wishes of God. Religion without emotion is religion without reflection. We need, in these days, more emotional religion. You will not misunderstand me after what I have already said and shall yet say. We need all over this crass materialistic American field, with our multiplication of organization, with our doing so much work by proxy, more emotional religion in the sense that men are mastered by the strong passion of the love of God so that they break away from their prudential and calculating actions and express true friendship and love.

We must pay not only brain power and heart power, but power of vision, or power of generation. Especially do I have in mind power of spiritual vision. In fact, vision is seeing things as they are, and therefore seeing clearly the greatest realities, which are the

spiritual realities. Vision is seeing things which other people do not see. We need a great bestowal of this gift if we are going to realize these remarkable purposes which we have so easily set before us by a deliberate vote. Power of vision! That is, power to see as Christ sees, because He sees things as they are, in true perspective and balance and proportion, and without veneer, without mists. He sees the reality and the tragedy of sin, with its awful havoc and cruelty. He sees the adequate provision which has been made for meeting this great need. He sees what lies latent in His professed followers. Where there is no vision of this kind, the cities perish and the nations perish. Where there is no vision of this kind, men are falling down in front of their tasks. They may act with honest purpose, but they quail in the presence of their difficulties and discouragements. Vision is the strength of a man's life. The man who is able to pierce through and beyond what others see to the day of victory which is surely coming is never staggered by difficulties. These rather stimulate that man and call out the best that is in him.

This power of vision may be ours. It comes in the pathway of meditation upon God Himself. If we could only get men to spend more time thinking upon who God is and what His traits are, what His ways of working are, what His resources are, what He is in the habit of doing, the conditions under which He does it, we should find men rising up that would have this power of vision, that would then sound out true keynotes in all our communities, and would lead up the

hosts to these mighty works. But it will cost this, and it does not come easily. This price we must pay.

A work such as we have had put before us will cost power of concentration. In the light of visiting all the continents, I have come to think this the busiest continent of the world, the continent that is most absorbed with the things that men hear and see and handle. If we are going to arrest and rivet the attention of our men and boys on such a matter as spiritual religion, until they are moved by the fact, it is going to require concentration on the part of those who are leading the forces. We cannot attempt too much. The secret of the power of the Laymen's Missionary Movement—I speak with knowledge as a member of its executive committee—lies in the fact that it limited itself to one great object. We were importuned to take on other good and desirable objects; we were importuned to work for home missions as well as foreign missions. We were urged to undertake great financial schemes. We were asked to assume responsibility for the administration of certain missionary operations. We were invited to mediate in various controversies. All of these were good things. We were in full sympathy with them, but to do them would have dissipated our energy; we should not have been able to make that concentration which arrested the attention of literally hundreds of thousands of the best men of North America in the midst of their self-absorption and their absorption in comparatively small matters—I mean, compared to the interests of the Kingdom. The fact that the Student Volunteer Move-

ment has been able to project nearly five thousand students in a little over twenty years into the mission field, at the very time when we have been losing candidates for the Christian ministry, is due to the fact that we turned a deaf ear to solicitations to do many other good things, and concentrated on the one great task of securing recruits.

This campaign of men and religion has one great object. If I have divined it correctly, it is to present the living Christ with such fulness and attractiveness that He will do what He has always done when thus presented, appeal to living men so that they feel the touch of His power. Then these other objects that we have in mind, that command the devotion of all of us, will follow, not only logically, but inevitably. It is impossible for a man to meet the living Christ, be convinced that He is the living Christ, bow down to Him, feel the touch of His pierced hand, acknowledge Him as Lord, and not logically and heroically and self-denyingly pay the price involved. I hope, therefore, that, while we shall not overlook these other vast interests, we will hold a straight course in this great central, fundamental purpose, the accomplishment of which will carry everything with it.

Concentration suggests, in fact involves, power of will. It will take will power to carry through a campaign like this. God has given each man of us a will. It has not been intended by Him that it should be tied up, that it should suffer atrophy, that it should be partially used. I have met no man who has convinced me that he uses his will power to the limit. Modern

psychology teaches that even invalids have not begun to use the power of will that lies wrapt up within them, that can be used to their great betterment. This power of will is going to be called for on a large scale. It is not sufficient to use the brain and become familiar with the awful as well as the pleasant facts. It is not sufficient to have the heart stirred with mighty emotions, even those proceeding from the heart of God. It is not sufficient to have a vision that sees Toronto and Winnipeg changed, and Minneapolis and Seattle transformed, to put ourselves way down into the future—it is not sufficient to do these things. If the will lags at this point it would be better that we enter not upon these campaigns.

I like to think of this great campaign as a beginning and not in any sense as an end. The eight days, more or less, which we are to have in the different cities should be regarded simply as the opening of a door to the large things that lie behind it. Now, if this is to be true, we want men with staying power, and that is only another way of saying men with will power in exercise. We need not so much men who are good for sudden dashes as those who can carry through long, difficult campaigns. What Christianity needs is not more of the abnormal but more of the normal, in the sense that characterized Christianity in the days of the apostles. Our hope is that this campaign may be one of the means which God uses to make Christianity more nearly normal and constant, to be realizing the living Christ through the lives of His followers,

to lay hold of the lives of people that are not under His spell.

Now, viewed in this light, we must magnify the use of the will, the keeping of it busy; not simply beginning these efforts, but seeing them through. I have had experience in similar campaigns, not only in this country, but in other countries, and I have come to be concerned far more about the morrow than about to-day. The morrow of victory is more dangerous than its eve. In other words, the work of conservation is the great and difficult task. It is one that at the beginning should command more of our attention, even, than the work of preparation, strange as that may seem. I say carefully, it is absolutely dangerous to project and carry forward a campaign like the one we are here considering, unless we are prepared to pay what it costs to conserve the results. This is where so much of the modern evangelism, as well as the older evangelism, has fallen down. It has carried on a campaign up to the point of the great display, as it is sometimes called, of God's power, and then the proof that it could not have been the will of God is what you see in those communities a few weeks or months or years later. Unless this campaign teaches new lessons in this work of conserving impressions, of relating the life and evangelism and consecration to the great works of the Kingdom which lie at hand as well as far away, it will have fallen short of the expectations which we cherish and which we may believe bulk so large in the thought of God about any work of this kind in His name.

It will cost power of coöperation. I think of this campaign already as one of the fine illustrations of Christian unity, which has not been discussed, but it has been actually exemplified and achieved. This campaign, unless we are talking in italics or unless we are hypocrites, is a challenge to Christian unity. It is a superficial man who thinks he can carry it through in any city of North America with anything less than a united front, not simply united on paper, ostensibly, but united in fact, in very souls, and in union of sacrifice for high ends. We shall find in the years before us that this campaign is one of the methods by which God would accomplish the unity for which Christ prayed. We have all been pleased with the announcement of a great convention to be called at the initiative of the Protestant Episcopal Convention in the interest of Christian unity, and we have noted with satisfaction the gift of Mr. Morgan of one hundred thousand dollars towards the expenses of such congress or conference. What must lie wrapt up in that idea! Those of us who were present at Edinburgh are prepared to have our hearts leap forward in a bound as we think of what may come as a result of people of all Christian communions coming into each other's presence to discuss this great idea that rested heavily, let us believe, on the heart of our Saviour as He gave it such a large place in His high-priestly prayer.

The great thing, however, that will come out of that conference will not be legislation. The chances are nine out of ten that if we attempt to legislate we shall be farther divided when we part than when we

came together. The great thing that will come out of that movement will not be simply information, although there will be a great flood of light. As I see it, the great result will be a better atmosphere, an atmosphere in which we see one another more nearly as we are seen by our common Master; and out of that better atmosphere and better sight, we shall have a better appreciation of one another. We shall have discovered a great many things which we have in common and which we can better do together.

If you were to ask me how I think this campaign may help on the great end that Christ has on His heart, I would say, in one way, by leading men to realize the oneness that already exists among them. We are one whether we think so or not. We are one whether we feel like it or not—that is, provided we know one Christ, one Saviour, one Lord. Now, if this campaign is a constant reminder—as it will be—in scores of cities, among tens of thousands of earnest Christians, that we are one, we shall have pushed forward the cause of unity enormously. Then again, I mistake the facts if our working together in this way does not lead us to penitence and frank confession of the sins of the divisions and jealousies and misunderstandings and backbitings and undercuttings and lack of charity and sympathy for one another. Whenever I come to work with any people, I have a corrective always upon my opinionated ideas with reference to other good Christians. So it is in every work of this kind.

Another process that will draw us together all over

North America is the process of intercession. It is utterly impossible for us, as members of all the Brotherhoods and Associations and of the Sunday-school Union, to pray for common objects and for one another, for months and months, and not find that we think more of one another and that we are closer together. You cannot go through the process without coming out of it drawn right up into one another's presence more fully. This campaign is going to get us into each other's presence. It is going to break down a lot of barriers, put us into rooms together, put us out in great battle-fields together, feeling the touch of one another's hearts, looking into one another's eyes, understanding one another, and we shall find ourselves coming to see new meanings in our oneness in Christ. Then this campaign, summoning us to awfully difficult tasks, unless we have been superficial, will serve as war does. You know, war always fuses the various parties of a nation, even those that are rivals. This campaign, like any great conflict, will fuse us together, and therefore, the more difficult it is, the better. I do not deplore any difficulties that lie in our path. Moreover, the doing of this piece of work together will multiply, as Edinburgh did, the probabilities that we shall want to do other things together.

But I think of yet another way by which this campaign will draw Christians up near their Lord, and therefore nearer together, and that is by the process of comprehension. I like this scheme of not reducing ourselves to the lowest common denominator, of stand-

ing together as Brotherhoods and other men's organizations, and organizations connected with boys, without asking any one to give up any ideas of method or individuality or independence, but to give full coöperation; and I should deplore anything that would ever let this campaign drift into the hands of any coteries or any group or organization. Let there continue to be full, frank and generous coöperation for all. Then we shall find ourselves together. What we want is not uniformity, but unity with variety and richness.

Another process that will draw us together is the process of transcendence. You know it is possible to get up into the heights from which the things down here, that look like mountains, sink into mole-hills and we see things as God sees them. That height of transfiguration in fellowship with Christ, that height of vision that sees His worldwide Kingdom, that height of recognition of who God is and what He wishes, will make all these meannesses and sins and details that would tend to divide us appear in their true light, as well as the things that we call essential, and that are essential, but which have tended too much to keep us apart.

And here I want to enter a plea for our making the men and religion plans as nearly unanimous as possible. If you know of any chapter of a Brotherhood in any city concerned which is holding aloof from this enterprise, or if you know of any Young Men's Christian Association that ought to be included, which is holding aloof, or if you know of any outstanding leader in work among young men in the Church, or in the inter-

denominational work, who does not believe in this thing, enthusiastically and with conviction, I would urge that it is time well spent to try to argue the question out. Either we are right or they are right. It is not possible that we both be right. Let us help one another. There are two ways to handle differences —to ignore them absolutely and go our way, or to take time to compose them. I believe more in the latter process, especially in the work of the Lord. We do not want to have anybody lonely, and we do not want to be lonely in any sense, but let us present a united front, that we may have God with us in tremendous power.

Moreover, let us look on this campaign not so much as a campaign of a few deputations that may be appointed, but as a campaign of many deputations, and of thousands, and let us hope it will come to be tens of thousands, of laymen who will rise up all over North America, as they have been doing in the Laymen's Movement, to coöperate, to give of time, to give of money and to give of influence, in this great work. It is hopeless folly to talk of permeating these cities with the message, of bringing them to Christ in any other way. We have got to stretch the network out so widely that it is going to take tens of thousands of men to do it, and our most important business is going to be that of raising up the thousands to do what a little group cannot possibly do.

I raise a serious question whether you are not attempting work in too many cities. I certainly think you are attempting too many cities unless there be a great increase of the directive energy and of the evan-

gelistic leadership that will be involved. I say this in the light of intimate knowledge of the prices that these campaigns cost. I doubt not that this point will be carefully considered, and that you are planning to greatly enlarge the forces concerned, that you may touch the ninety cities; but it is well that we face these things at the start. What we are to start is not a prairie fire, but a fire that will continue to burn with increasing intensity; or, to change the figure, what we are in for is quality, is an intensive work and not a merely extensive work, because a qualitative work always spreads. The greatest revivals this country or any other country has ever known, you couldn't pen them up, you couldn't limit them and say, "We are going to stop with ninety cities," or a hundred and ninety. They have leaped from community to community. Look at Korea. That whole peninsula is vibrating with the power of the Holy Ghost. I think also of the greatest student revival I have ever known, that swept through the government colleges of Japan. We picked out a list of cities, but I heard and continued to hear of little by-places in Japan that were moved more deeply than some of the places we picked out, as a result of God's working in the way He has always worked. We may confine Him with human plans. His summons is to quality, it is to do a work of such a character that He has a chance. You may depend upon Him to press the advantage.

It will cost sacrificial power. Some of us would rather have me avoid this word, because I mean by sacrificial power, the ability to give up and modify

our own plans at times, to give up our prepossessions, to give up our personal desires and ambitions, to sacrifice our ease, to break away at times from the line of least resistance into mountain climbing, to do the will of God, cost what it may. Sacrificial power means to do the thing as God wants it done, no matter what we think or how we feel, and no matter what price we have to pay. Christ meant something when He said, "Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die"—notice the language—"it bringeth forth much fruit." If we want this expansive fruitage, there must be an expansive sacrifice. It has never come in any other way. Between my Oxford and Cambridge visits, a few years ago, I went apart to rest by going over to Wales in the midst of the great Welsh revival. I could not understand the Welsh language, but I could understand the moving of the Spirit. I had a trusty interpreter and he kept reminding me that the message of those hymns and of those periods of self-examination and of those sermons was the word "bend"—"get down from your ideas to discover God's ideas—fall into His ways."

I do not expect that we are going to have these wonder-works that will lead men to pause in awe and go about the streets changed men and find an irksomeness in going back to other tasks, apart from this spirit of humility taking large possession of us, which means, in other language, the spirit of sacrifice. That involves reality. Let us check up our plans and our methods and our messages with this question: "Am I transparently honest? Is what is flowing outside of me

here corresponding precisely with what God sees inside? Is there truth in the inward parts?" There will no more go out of us, my brothers, than God sees inside of us. We are what we are in the dark; we are what He sees there. Let there be that holiness, that sincerity, that absolute genuineness, that transparency through which alone God breaks out of the life of a man into a community—without which our calculations will be defeated. Here and there one man of that kind has been chosen by God to shake a nation.

It will cost superhuman power. This work is not the work of men. It is the work of God that we are planning to do. It takes superhuman power to do superhuman work. Christ has even spoken about our doing greater works. If we want to have a work of such extent and such quality in each of these communities that even the most keenly analytical sceptics will say, "God is in this place—there not only was a Christ but there is a Christ," then we must recognize this with great conviction and have superhuman power manifested. It is His work. Everything vital to the success of this campaign depends upon Him. The original impulse that must seize at least one man in every community, without which we had better cut that city out, must come from God. The opening of the door is His work; the opening of the windows of the upper world, that His great power may be poured out, hinges upon Him. Conviction of sin has ever been the work of God. The man does not live who can convict another of sin. Logic cannot do it. The Bible can-

not do it. It is the sovereign work of the Spirit of God. Using His word, and using logic, and using personality, He does this work.

Not only the conviction, but the energizing of the will to close in upon the living Saviour, has ever been the work of God. Let the student of psychology analyze the process as closely as he chooses, he will come to a place where a power greater than human gives the push to the will to do the thing that God wishes. How much more aptly could we say that it is the Holy Spirit who works the transformations into Christlikeness, and who distributes the children of the Kingdom unto their tasks, and who dominates all their relationships —who gives expression to His will. It is God who does these things, and if we do not have such things done, we had better call the campaign off in any community—if it is a man-made affair.

Let me express the hope that prayer will be given a large place, as you have so well emphasized in resolutions and in speeches, in the outgoing and unfolding of the plan. That is the great lesson that was borne in on us at Edinburgh. Some of us thought that we understood prayer before that, but we came away from Edinburgh believing that we had known very little about the power of united intercession. Anything we may do to develop this in our different communities will most effectively help to accomplish our great end. I would strongly advise that we fight, as we would fight the devil, against any magnifying of human agencies and personalities in the exploiting of this plan. Many a great work like this has been completely out-

done by the subtlety of the devil at this point. Let men become submerged in the cause. Let organizations be blended in the great current of the Saviour's purposes, let us become so absorbed with His wishes that everything else will be lost sight of.

Then another peril will be in the realm of the use of statistics. It will be difficult to keep from this peril, but they will raise expectations, some of a fictitious character. They will set tongues to wagging. They will get the minds of men off the deepest things. They will embarrass. I would strongly advise, in the light of experience in the Laymen's Movement, that with great power we resist the use of statistics, and be putting forward the great realities that we have in mind in such use. This is essentially a spiritual movement from start to finish, on which we wish to place no limitations. Let us then beware of our perils at the start. We should hold ourselves in the position of power, which is the position of humility. Unless we shrink back from this task in some such way as Christ did in the garden when He said, "If it be possible, let this cup pass from me"; in other words, unless we have thought enough about the price that this is going to cost so that we shrink back, as Christ did, then we have not found the secret. "We will follow thee whithersoever thou goest," said one of His disciples. "But, where am I going?" Little did they think of what lay ahead of them. So I say, let us ponder, not so much the success that we see ahead of us, but the price that must be paid, that with great humility and

self-abnegation and sacrifice, we fit into the teaching of our Saviour that underlies the bearing of much fruit.

Then I should be willing to prophesy. Then I should say that there is no limit to be placed on the outreach of this campaign. No limit on its purposes. No limit to the field that we are going to try to cultivate, indescribably great in its need. No limit to the time in which we are launching this enterprise—it is the time of all times. No limit to the resources that lie latent in the Christian laymen and ministers of this country. There is a power of vicariousness in us all that has not been realized. There is no limit in God when we come to remind ourselves of His almightiness, of His wondrous love, of His nearness, of His accessibility—no limit there. There is only one possible limitation, and I have tried faithfully to hint it. They limited the Holy One of Israel—by their unbelief. God forbid that this plan should fall down in any city because here and there one among us places a limit, by virtue of processes he permits in his own life, upon what God is eagerly willing to break out and do. A most startling passage of the Old Testament represents God as searching up and down the world to find here and there a man whose heart is so right toward God that He, God, can show Himself strong toward that man—strong—great works—"greater works." Let His search be not in vain as He pierces with His eye of flame and yet His eye of love among us this day.

III

MEN AND RELIGION: THE BROTHERHOODS

HUBERT CARLETON

General Secretary of the Brotherhood of St. Andrew

THOSE who wait until this campaign strikes their city, or who wait even until a few weeks or a month before the campaign strikes their city, will have lost most of its possibilities, even before it begins. The city campaign of eight days will be well-nigh a failure unless it be built upon an enduring foundation and groundwork consisting of the most careful and prolonged spiritual preparation for many months before. The campaign is not going to achieve by itself those remarkable results at which we aim, and for which we pray.

In many ways the visit to the city of those especially engaged in that part of the work will be after all but an incident in the campaign. Such a tremendous effort as this is to be demands a peculiar and a long preparation, and only those men who begin immediately to consecrate themselves to the work as soon as they learn that their city is to be included in the movement, even if action is not begun before that in very

definite preparation—only those men are going to begin to reap that which God is willing to give them.

Preparation must be of two kinds. It must be first what I shall classify as devotional; and, secondly, though it is of infinitely less importance, there must be preparation with regard to the ordinary practical businesslike details. This campaign is to be a winning campaign. Its sole and only objective is to win men. Now, the winning in this campaign is going to be accomplished very largely by the individual Christian men of the organizations taking part, and not, as many may think, by speakers in public meetings. If we depend on speakers to do the winning and persuading, expecting the men themselves to come forward, make their decision and definitely ally themselves with some part of the Christian Church, then we shall make a mistake. That is not the function of public speaking at the present time. The last century, if you will, was the century of the printing press, the pulpit and the platform, but this century is the century of personal influence. The most powerful agency at your command, an agency which you can actively and really employ in the cities, is the multiplied personal influence of the thousands of individual Christian men working on other men one by one. Only in that way will you reap the greatest possible harvest. Therefore there should be at the very least a carefully prepared six months' devotional campaign to upbuild, strengthen, develop and deepen the devotional life of the men of each city who are going to do the real winning and clinching in the campaign.

We, therefore, who represent the organizations taking part in any particular city, ought to gather our own men together just as soon as the day is fixed and map out a series of devotional meetings. These will be of widely different kinds, according as the devotional needs of the men represented are to be satisfied. I propose that the Chapters in the Brotherhood of St. Andrew, in the Episcopal Church, shall have a series of devotional meetings for prayer in their churches, where they will be led by men able to lead them, where they will pray together for the blessing of God, and also that they shall attend regularly corporate services of the Holy Communion that they may receive strength to do the peculiar work which this opportunity is going to give them.

With regard to the second kind of preparation, I feel sure that much of it should consist in getting in touch, long before, with the men who must be reached and influenced. This can only be done in a business-like way by preparing great lists of men at present unreached and uninfluenced by the Church.

As directing the work of the Brotherhood of St. Andrew, I suggest canvasses of the districts represented by the men with whom I shall confer and whom I am leading. I am going to recommend to the men in our different parishes that they go over every suitable list in their parish for several years past and find out the men who should be reached by this kind of a campaign; that they go to their rector and get from him the confirmation lists for possibly the last six years, and as far as possible get from those lists

the names of men who at present are not being influenced and are not working for the Church and for the Church's Lord and Master. I shall ask them as far as possible to canvass their parishes so that they will actually and definitely know of every man who is not at the present time being reached and who should be reached. I shall recommend some kind of plan whereby they can find out the names of our men in our nominal church families, the names of the big boys, young men and other men who do not go to church and are not at the present time being definitely influenced by the Church, because those are the most likely men of all to reach and to win.

By such systematic plans and preparations, the men who are being prepared by prayer, the men whose lives are being deepened and developed, devotionally, by careful spiritual preparation, will then have before them actual work of the most real kind, great lists of actual names. It is much better to go to your men with a card index alphabetically arranged and classified and say, "There are the men you are to work for," than to stand up and say in a general way, "There are a number of men in the community who are not reached; go out and bring them."

When the campaign strikes the city, it will be the business of our men to take advantage of that moment when everything is brought to a focus and climax. It will be the business of our men to do everything they possibly can to get hold of these men on whom they have already been doing preliminary work. In some of the larger cities of this country I have already

recommended to our clergy that they have some of the missioners of our church in the city at the same time, as well as some of the district secretaries of the Brotherhood of St. Andrew, who in each parish will have special meetings, so that these men can be specially reached, such meetings not to conflict with the larger meetings of the campaign. Advantage will also be taken of the greater mass meetings down town so that they may have their effect in addition to what is done in each individual parish.

This involves that peculiar and unique kind of co-operation whereby each one, in reaping his own harvest, discharging his own responsibility and doing his own work, will be at the same time doing just exactly what the campaign needs to have him do. It is the business of the Brotherhood of St. Andrew, when the campaign strikes any city in which our Brotherhood men are organized, to do everything they can to get hold of the men with whom they are in contact and bring those men into definite membership in the Christian Church, so that they will go out and win others. It is the business of the Methodist Brotherhood, the Congregational Brotherhood, the men's Bible classes and all those different organizations so to use their own methods and their own men that they will come into touch with the men near whom God has especially placed them and whom God is giving them peculiar opportunity to reach, so that they will reap their part of the harvest by bringing those men to membership in their Methodist, Presbyterian, and Congregational congregations. In that

way each one can work faithfully and honestly and with the likelihood of the most definite results and at the same time be ministering to just exactly what is the aim of the whole campaign, namely, a tremendously increased addition to the membership of the Christian churches in this country.

IV

MEN AND RELIGION: THE SUNDAY-SCHOOL

MARION LAWRANCE

General Secretary of the International Sunday-school Association

A NUMBER of months ago, Fred Smith came into my office in Chicago, and before he left there had been a death, a burial and a resurrection. As General Secretary of the International Association, I had a pet plan for a great continent-wide visitation of our leading cities in the interests of our Sunday-school work. The ambition to carry out that scheme died that day so far as immediate action was concerned. Fred Smith never knew that. And when he outlined the policy of a "Men and Religion" movement, the resurrection took place in my heart, and I saw what I had not seen before, that here was something bigger than my plan. Gladly, cheerfully, though not without a few sad good-byes to my pet, I fell in with the scheme.

The Young Men's Christian Associations and the Brotherhoods stand for men. Men, however, represent only a portion of the Sunday-school's constituency, and we must take that fact into account. I suppose

that of the three divisions of our Sunday-school—the elementary division, which is under the teen age; the advanced division, which is made up of the teen age; the adult division, which is made up of those over the teen age—forty per cent are in the elementary division. My judgment is that about twenty per cent of them are in the teen age, and about forty per cent, including the adults of all these other departments and divisions, are in the adult division of our Sunday-school; this includes also the superintendents and other officers. Even in the adult department of our school, and in the teen age department, we have men and women, young men and young women, boys and girls. Hence there are a few complications with us that organizations of men do not have. Nevertheless, I presented this matter to our committee as it met last August at Winona Lake, Indiana, and this is the result:

> "*Resolved,* That the Men and Religion Forward Movement, a coöperative movement to be engaged in by the International Young Men's Christian Association, the International Sunday-school Association and the various denominational Brotherhoods, involving the visitation of from seventy-five to ninety cities of the United States and Canada during the fall, winter and spring of 1911-12, be approved and referred (this means so far as detail is concerned) to Messrs. Pearce and Nichols, representing the two departments of our Association respectively."

Mr. Pearce is the superintendent of our adult department. Mr. Nichols is the chairman of our Advance Committee, having charge of the teen age of our Sunday-school life in the International field.

There are 500,000 or 600,000 men enrolled in the Young Men's Christian Association membership of the country. All of the Brotherhoods together may have perhaps half as many more. The Sunday-school has many times more men in it already than all of these other organizations. So if men are helped, where are they going to be helped? Where the men are now to be found more largely than in any other place. But that is not all. We desire to benefit others. In all the cities the organization I represent can put its finger upon the button that will set men at work, and that without any thought of exploiting the Sunday-school. I like the idea that has been expressed, that we are to give the minimum of attention to our organizations and the maximum attention to the Kingdom of God. The International Sunday-school Association, as such, is not, so far as I am concerned, or my associates, to be known at all, except as we can serve.

In our work, every State and Province is organized, and all but seven of them have their own general secretaries. Under their direction, we have over 100,000 men and women as officers and committeemen, in the counties and townships scattered over North America, who voluntarily give of their time and services averaging a week a year for this work. The United States Government wanted the statistics on union Sunday-schools that could not be gathered through denomina-

tional channels. They came to our office. There are 20,000 statistical secretaries connected with our Association in North America that Mr. Cork, our statistician, could put his finger upon through these organizations, and we furnished the Government a set of figures which was said to be the finest that had come from a religious source in the United States census. That was because of the completeness of our organization.

About 18,000 Sunday-school conventions are held every year, attended by about three millions of people. The importance of the Sunday-school is not understood by many people. It is a place for men, as well as for women and children. A leader of one of our great religious organizations said the other day, "We cannot use your conventions, for they are attended chiefly by women and children." I addressed an audience one night, week before last, in a State Sunday-school Convention, with 1,600 people in it; then I went over to another church and addressed 1,400, and in another church there were about 800; besides these were several hundreds on the streets that could not get into any of the three churches. Noticing the large number of men, as I always do, I said to the secretary, "I believe you have more men here than women." He put the thing to test and found it to be so. I had a pastors' conference—and ministers are busy people—with 296 preachers present. I went immediately to a superintendents' conference, and had 273 superintendents. Those were men. I suppose, in more than half of the State and Provincial conventions on this

continent, there are more men than women. We have 175,000 Sunday-schools in North America, and probably less than one per cent. of the superintendents are women. There you have nearly 175,000 men. You will scarcely find a Sunday-school that has less than ten men in it, counting the officers and teachers, and I believe the average is nearer twenty when we come to count the great men's classes. If it is only ten, you have nearly two millions of men in the Sunday-schools, and if it is twenty you have three and a half millions. I am sure that out of the nine millions above their teens, in our Sunday-schools of North America, one-third, counting workers, officers and all, are men. So you have this great foundation, three million men, to work upon.

The Sunday-school is not a dead institution. Mr. Cork, my associate in the International work, has been and is now the statistician of the World's Sunday-school Association. During the last three years the World's Sunday-school forces have increased by more than 30,000 Sunday-schools and by three millions of people. That means that about two hundred new Sunday-schools have been born each week, with 20,000 people. That is the average net gain per week for the last three years. It doesn't look as if that were a dying institution. Then we have the men too, these great classes. We have today in our office, in Chicago, over 15,500 names of classes that are organized, to say nothing of the others, and probably about two-thirds of these are men's classes. Mr. Pearce, our adult department superintendent, says

that we certainly have 500,000 more men in the Sunday-schools than we had three years ago, in these organized classes. There are men's classes all over the country of five hundred each, a thousand each and some even larger than that, and they are doing marvelous things and are showing the world that the Sunday-school is a man's job.

I stood the other day in a reviewing stand at Cleveland, Ohio, by the side of ex-Governor Hanley, who was to address the men, and saw 13,100 men by actual count, with about twenty-five brass bands, march by, all of them there to attend one State Sunday-school convention. In Harrisburg, some time ago, there was another parade of 7,500 men, with the Governor of the State and Mr. Wanamaker on one side, and Mr. Heinz on the other side. There was a parade at Spokane, open to all Sunday-school people, old and young, with 12,500 people in line. There was a picture of it in the newspaper with the sky-line of the city in the distance and the notes of music flying up in the air indicating that the people were singing; and in the foreground was the devil with a grip-sack packed, with horns on and tail in good working order, and getting out as fast as he could. The title of the picture was, "This is no place for me." I thought it was a pretty good omen for the Sunday-school work of that city. Mr. H. J. Heinz, the pickle man of Pittsburg—one of our International committeemen, who by the way is supporting our work in Japan—wrote, in a personal letter, "There were certainly 50,000 people who witnessed the parade in Altoona the other night."

I could not stop for the parade, having to go to another appointment. Fifty thousand people witnessed that parade of 4,000 men, all of whom wore the little red button with a white center signifying "purity through the blood of Jesus Christ," which is the sign of the organized adult classes. We have sold from our office 675,000 of these, and the denominational houses and Sunday-school supply houses all over the country are selling them besides. Nobody wears them but people belonging to organized classes. Of course, women can wear them the same as men, but I have no doubt that one-half or three-quarters of a million of the buttons have been used within the year by men. All I am trying to do is to show how much there is of the Sunday-school, to help and to be helped.

The new evangelism is to come through intelligent, high-grade, genuine teaching of God's Word to the boys and girls. We shall never save this world by saving men and women. Never—any more than you can make temperance nations out of these by reforming drunkards. The battle-ground of the Kingdom of God is childhood, and ever since Jesus put that child in the midst, that has been the slogan of the Church, and ought to be today. The way to hold these boys is to build a wall of men between them and the door. These great organized classes of men are doing wonderful things, things worthy of the mettle of the men of the twentieth century. As these men's classes multiply, we are not going to have so much difficulty holding the boys. And since the coming evangelism is through the study of God's Word, we need to make

that study full of virility, love and power. I think Jesus Christ was the enemy of pokiness in teaching. We learned long ago what to teach; but how to teach, that is the thing. We must elevate the character of our Sunday-school teaching. This is going to be the work more and more in our Sunday-schools.

The teen age is the joint of our harness, it is the vulnerable spot, it is the weakest place of all. Anybody almost is ready to teach a sweet little class of girls or boys under ten years of age, and 'most anybody who understands the Bible and tries to do things is willing to take men who are willing to study and at least know enough to behave themselves; but people shy away from boys and girls in the teen age. We have three girls of that age in our Sunday-schools to one boy, and statistics show that there are nearly as many boys in the world as girls. Why aren't the boys there? The men hold the key to the situation. We must get the men there first. Compare the Sunday-school statistics and growth with public-school statistics and growth, and this is what you will discover. In the United States, for every three young children who arrive at the day-school age of six, the Sunday-school gets one, and the other two get away.

Now, finally, what is my hope, my Sunday-school hope? The Sunday-school is a sleeping giant lying right at the doors of our churches, and if he is taken hold of and shaken and awakened and set on his feet and trained and harnessed and started right, he will solve the problems in the Church, numerical, financial, educational and spiritual. If God wants anybody saved

in this world, we believe He wants him saved while he is young. It is worth more to save a life and a soul than it is to save a soul, and as long as a day is worth more than an hour before sunset, so long is a boy worth more to the Kingdom of God than a man. The Sunday-school is the very center of the firing line of the Church.

Our hopes are these: (1) a Church awakened to the power of the Sunday-school work; (2) men's classes multiplied; (3) of the teen age, as many boys as girls, thus multiplying our boys and men of the teen age by three. We must go after them. No other way will get them but to go after them. A few weeks ago, in Chicago, we visited 1,750,000 people in three hours on Saturday afternoon, through our organization. It took between ten and thirteen thousand visitors to do it, and the visiting cards made of manila, and the small leaflets used, weighed eight tons. My fourth hope is: "Men teachers for boys." I don't want to disturb existing conditions too much, but, other things being equal, we should put women over girls and men over boys, at least during the first half of the adolescent period. Then boys are just coming into those experiences they do not understand, and a man, if he has the right spirit, can look a boy in the face and warn him of the danger, where so many boys fall, and tell him of things a woman or a girl cannot tell him of. The girls are in just such danger too, and no man can tell them of their danger, but a motherly, godly woman can. And the last step is the *teachers trained*. Oh, we are such bunglers with the Word of God! I am glad

the Young Men's Christian Association has training courses for men and is endeavoring to put these trained men back into the Sunday-school and line them up with the churches; but we ourselves ought to be workmen that need not be ashamed.

The Sunday-schools are everywhere. Other organizations are not. No new buildings are needed for the Sunday-school, 175,000 buildings being now in use; and they have vacant seats that are ready to be filled up. The machinery is all there, nothing new is required. The Sunday-school is the best church-builder I know of. It is in the church building itself; it is managed by the local church and its output should go into the pews of the church and into the life of the church. We need to remember how close to the very hub of the wheel the Sunday-school is. The Young Men's Christian Association secretaries come out of the Sunday-school; ninety-five preachers out of every hundred come out of the Sunday-school; eighty per cent of all who join our churches in the United States and Canada, by confession, come through the Sunday-school.

Yet there is another side to it. Only forty per cent of those who are in our Sunday-schools are ever saved, twenty per cent while they are in the school, and twenty per cent after they get out. The large percentage of church members coming from the school is no disparagement upon the preaching of the gospel. It does not mean they are all converted in the Sunday-school. Many of them come out under the evangelist, and under the preaching of their pastor, but because

they are trained in the Sunday-school they understand what the preacher is talking about. Remember this: that four out of every five of those who have joined all our churches in the United States and Canada have come through the Sunday-school. They are building up the Young Men's Christian Association, they are building up the Brotherhoods, they are building up all departments of church life, they are building up the Church itself, they are building up the benevolences, they are building up the educational work. In all our church work, there is no place I know of where you will find so rich and so white a field to the harvest as you will find with the boys and girls of our Sunday-schools. Whatever makes us strong in that place will make us strong in every place; for every Sunday-school which is strong in grown-up people, especially men, is going to be strong in boys.

V

THE ADOLESCENT BOY AND RELIGION

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IN THE land that gave us the Bible, where still today the inhabitants, with all their indolent inefficiency and unreliability, often see deeper into the meaning and mystery of life than we practical, unimaginative Westerners, there is a significant custom which has something to teach us. A party of us were camping in Palestine last spring, under the care and guidance of a dragoman and ten or more muleteers and attendants, among whom was the dragoman's eighteen-year-old son, Naif. We knew too little Arabic to follow the conversations of the men; but I did happen to overhear and understand one day the salutation of respect with which the groom addressed the dragoman. He did not call him leader of the expedition, nor owner of the equipment, nor employer of himself and the other men; he called him "father of Naif." It is an old custom in the Levant to address men, not as owners of property or employers of labor or recipients of public honors, but *as fathers of their sons*—as if a man's chief

claim to honor and respect lay in the fact that he had sons to follow him—as if his truest cause for pride or shame lay in the character of those sons—as if his greatest responsibility was that of training his sons to bear worthily and advance in honor the family name!

It is a custom from which we individualistic Americans, with our passion for immediate results and our tendency to measure the success of any work or any worker by the goods delivered on the spot, may learn much. We need more of the Eastern perspective; more heed for those who have gone before and those who shall follow us; more planning for progress in the comprehensive advance of the generations. We need not abandon or neglect our peculiar national genius for practical efficiency and immediate achievement; but we need to "get busy" to prepare for those who shall succeed us, and "do it now" for the sake of tomorrow. The new realization of our economic obligation to posterity has led to the movement for the conservation of our natural resources. Our nation has some greater spiritual resources to conserve and transmit as well; and our spiritual obligation to posterity is surely not less binding than our economic.

Here lies one of the great opportunities of this movement—and one of the great dangers. We do well to plan and work and pray for a great religious awakening; but if our thoughts concentrate on one year alone, our success, however spectacular, will be shallow and short-lived. If this movement is really to be the work of the God who is the dwelling-place of all the generations, we must be a movement not simply

for 1912, but for 1922 and 1932 and 1942. And the emphasis which more than any other will make it so, is the emphasis which we are now to consider, the relation of this movement to the adolescent boy.

I

The first of three questions which I should like to consider is this: Why should the "Men-and-Religion" movement include adolescent boys within its scope? Briefly stated, the answer is that the responsibilities of this movement begin where manhood begins; and manhood begins with the dawn of adolescence. Earlier with some boys, later with others, sets in this mysterious, incalculable change when all the elements of the child's nature, contributed by inheritance and environment, and training and temperament, are, as it were, thrown into the melting-pot of adolescence, and after years of seethe and turmoil a new and mature individuality issues forth. The beginnings of this adolescent process are marked by physical changes which the physician knows, but does not yet fully understand, and by mental and temperamental changes which, to the psychologist, are an even more fascinating and rewarding problem. These beginnings take place in many boys as early as twelve or thirteen, and vary not a little in both time and character with the individual: any line of demarcation will, therefore, be more or less artificial. Perhaps our wisest course in a movement like this will be to take the age of fourteen, roughly that at which the average boy enters high school, as a reasonably safe

starting point for present discussion and our later work.

With these changes begins a period and a process which lasts for years, the main characteristics of which every one who has lived close to boys in their teens knows full well by long and sometimes hard experience. It is the period when the boy is a problem and a puzzle to everybody else, but most of all to himself; when new impulses, new ideas, new ambitions, new passions, stir and surge within him: when all his old standards and supports are swept away and he has not yet found new ones: when, above all, he most needs sympathy and understanding, and usually finds it hardest to get either. He is no longer a child, and not yet a man, but in the long process of transition between. But—and this is all-important—throughout this transition stage he must be understood and treated in terms of his future and not of his past: his problems are those of coming manhood and not of outgrown childhood; his own face is set forward and those of his friends must be. He is an adolescent—a boy becoming a man.

Many of you have taken the gorge trolley trip below the falls of Niagara, and will remember well the strange sights of that memorable ride. The sudden tremendous fall plunges the troubled waters into miles of apparently endless turmoil. Now it is tossed and torn into white fury down a stretch of rapids; then for a little it slides smooth and green as if it had at last found quiet again; and then suddenly up from the depths, why or whence you cannot tell, swirls a great

eddying surge of agitated water, twists itself about for a moment, and disappears again beneath the swift, mysterious stream. So it is in a boy's soul. The stream of his inner life, which had its small beginnings far back among the hills of childhood, and has been swelled by all the contributing influences of inheritance and environment and training, is suddenly plunged over the precipice of puberty into years of agitated turmoil: now it is stirred to its very depths by passions never felt before; now it is swept away by the deep, strong set of new emotions; now there rise suddenly to the surface ideas and ambitions and impulses that had hitherto been hidden in the depths of the boy's nature, unsuspected by himself or his family or his friends. And it is only after years of such inner agitation that his life gradually settles into steady and strong maturity, and flows on through young manhood to the great river of life and down to the eternal sea. But—and this point is all-important for us all—when the boy's life is once over the falls of puberty it has left the high areas of childhood for the deeper levels of manhood: henceforth all its problems and its future lie below on these levels: and it is utterly futile to try to reverse or hold back the stream, however long or severe its period of storm and stress. The adolescent boy has forever ceased to be a child: he is a coming man, and must be treated as such.

This long adolescent period of inner turmoil and transition is our special study today. Fortunately we shall not have to undertake independent investigation. During the last two decades our psychologists, our

educators and our religious workers have been studying the characteristics of this period in a boy's life as never before. The main results of their study on the religious side are familiar to you all, and need only be stated to remind you, not proved to convince you. In the first place, this is the period when in the normal course of a boy's life as ordered by the Providence of God, an individual and personal religious life comes to birth. Hitherto he may have absorbed with child-like receptivity the religion of his parents and his church: now he works out of all this material a religion of his own. With the crystallization of his individuality comes the crystallization of his personal religion. As the investigation of Coe, Starbuck and others has abundantly proved, these are the years when conversion, personal commitment to and choice of the Christian life is most frequent and most normal. Second, these are the years when the great moral issues of life are in the majority of cases determined. A prominent minister in the East said recently that, though at first he had been doubtful whether it was wise to try to commit boys of fourteen and fifteen to the Church before they faced the storms and stress of college life and of young manhood, he was now convinced that the best way to safeguard them and lead them through the strain that was certain to come was to bind them as high-school boys to Christ and the Church. A settlement worker in one of the neediest districts in London said to me last summer that they were concentrating on their boys' clubs as the one hopeful method of ultimately transforming the life of the district. Third,

this is the period when Christian workers can be most easily and effectively won and trained. As a student secretary working in the colleges, I have been surprised and deeply impressed to see how many prominent Christian workers in the student world were earlier Christian leaders in the preparatory schools. In one prominent city Young Men's Christian Association, a boys' department only one-tenth the size of the senior department has furnished sixty per cent of the latter's workers, and seventy-five per cent of its board of directors. And if we knew the life histories of Christian ministers and missionaries, how often should we find that the root of their life-decision lay deep and often unsuspected in their formation years.

What now do these generally accepted facts of boy-life signify for our "Men-and-Religion" movement? First and foremost, that if we are to build solidly and for the future, we must include and capture the adolescent boy in our campaign. The way to make this a movement for 1922 and 1932 and 1942 and 1952 as well as 1912, is to win *now* to the Christian life the boys who will *then* constitute the citizenship and leadership of this country. Second, here is the field that will yield us the largest immediate results. If it is true that adolescence is the period when boys most easily and naturally turn to the Christian life, then the same amount of effort put forth here will yield larger returns for the Kingdom of God than in any other department of our campaign. Third, our responsibilities begin with adolescence, and we are not called to undertake a campaign for children. The cultivation

of the religious life of childhood belongs to the home and to the Church, and not to a movement like this. It will be easy for us to crowd our meetings with boys under fourteen, and to swell our statistics with "conversions" among them: but it will be a temptation to which we shall yield at our peril—and theirs. If we err at this point from one well-marked and all-sufficient task, there will be parents and sons in the years ahead who will not rise up to call us blessed. Finally, we must not apply to adolescent boys the methods of religious work which are necessary and right in dealing with mature men. If we shall go astray in trying to work for children who have not yet entered on the period of adolescence, we shall go equally astray if we try to apply to boys in the plastic process of transition the pressure which is necessary to change the lives of mature men whose habits are set and whose character is formed. Our business is to reach the adolescent boy in the way that will reach him best.

II

Our second question is: What sort of religion must we present to win adolescent boys? A boy's religion must fit a boy's nature and meet its needs; and it will be as characteristic and unique as this nature is. A boy is neither a larger child, nor, as Mr. W. D. Murray has well said, is he a "little man": he is a boy, in the transition from childhood to manhood. And as his nature then is unlike what has preceded or what is to

follow, so his religion must be. What will be its characteristic features?

In the first place, a boy's religion must be like his whole nature, *positive*. All the new elements in his character are struggling for expression and urging him on to action and achievement; so, too, his religion must be self-expression and action. A religion of negations and prohibitions can never grip boyhood. We must stop our "Don'ts" and replace them with "Do." To be sure, it is not easy to tell boys just what to do as an expression of their religious purposes. But so long as the personal class of boys, and their life together in school and gang, are in such need as they are today of moral cleaning up; so long as the opportunity for older boys to work for and with younger boys continues what God and boy nature have made it, there will be no lack of definite and positive tasks. And even where it is impossible to prescribe definite duties, we can follow the example of the Boy Scout movement, and leave it to the boy's conscience and ingenuity to "do a good turn to some one every day."

Second, a boy's religion must be like a boy's whole nature, *idealistic*. One of the wisest women in this country in understanding boys, a woman who has had long years of experience in dealing with them on the moral and religious side, has said that one rarely has to spend time persuading a boy that he ought to do the right thing, or getting up his enthusiasm for it. God and Nature have done that for us: we have to hold up the right ideal, and the whole impulse of the boy's nature will drive him toward it, for he is essentially an

idealist. The more exacting our standards and the more heroic our appeal, the more response are they likely to awaken in the eager soul of the boy. We have to provide the goal and not the impetus.

Third, a boy's religion must be, like his whole nature, *social.* The study of boy-life has shown us that with the dawn of adolescence his interest turns from individual to team games: and every one who knows boys knows what a central part the "gang" plays in their thoughts and life. The child has been an individualist; but the boy is preparing to take his place as a member of society. This fact is all-important for an understanding of the boy's religious life. We must attract him by attracting his "gang," and hold him by holding them: for the individual boy can best be reached through the social group to which he is firmly attached. And further, we must appeal to him and set him to work by appealing to his social responsibilities; we must set him at work for his "gang" and his friends. Our approach to him, and our call to service by him, must both be social.

Again, a boy's religion is certain to be, like his temperament, emotionally explosive. His inner life is not a steam engine, that works by steady pressure: it is a gasoline engine, that works by sudden explosions. And these explosions may be distressingly incalculable, unrelated and incoherent, as every worker with boys knows. At a series of evangelistic meetings for boys, the speaker, who was more used to dealing with men than boys, asked at the close of a personal emotional appeal that all who wanted to be Christians

should rise. Out of over one hundred present nearly half rose. Within a few minutes many were laughing to themselves or to their neighbors at what they had done: and when all who had risen were asked to come to another meeting next day, only about half appeared. It is a boy's nature, and not his fault, to be powerfully moved by the emotion of the moment, and shortly after to be moved equally powerfully by another and perhaps contrary feeling. This fact, of fundamental importance in all work with boys, makes the problem of evangelistic meetings for boys especially delicate and difficult. It means that our task is not to produce one explosion that shall shatter the whole unadjusted machinery, but to coördinate and harmonize the inevitable explosions so that the total result shall be an energetic and powerful moral and religious life.

Finally, a boy's religion must be, like his whole nature, hero-worshiping. God's method with His human children has always been that of incarnation: the ideal must be personified, the Word must be made flesh, before it can be powerful. But if this is true of us all, it is far more true of boys. Give a boy the right hero, and you have done the greatest thing you can do for him. Bring him under the personal influence of an older man whom he can admire and follow, and he will grow like him as inevitably as the flower grows toward the sun. This is the secret of successful method in boys' work anywhere. Find a leader for the "gang" or club or class whom the boys can rightly admire and take as their hero, and the rest

will take care of itself. Bring the boys into personal contact with Jesus as the great Hero, and the deepest forces in their lives will work to mould them into His likeness.

It would be easy to dilate on the qualities that fit a man to be a leader of boys worthy to be their hero—but it would only discourage us all. We shall often err in picking out our leaders for this work: for while we men look on the outward appearance, God seems to have taught boys something of His secret of looking on the heart—and some of the most successful workers with boys are men of whom we should perhaps least have expected it. But woe to that man whom boys first idealize, and then discover to be other than they expected: it were better for him, Jesus said, that a millstone were hanged around his neck, and that he were drowned in the depths of the sea.

We are all eager that prayer should have a foremost and fundamental place in this movement. Is there any more important object for our prayers than this: that God will raise up among us, in every city and town and hamlet, men who can by their personal influence and example, lead boys to Jesus Christ as Lord and Master, and enter them for service for the Kingdom of God?

III

Our third question is, What methods can this movement wisely use, in view of this critical stage in a boy's religious development, and of these marked characteristics of his religious life, to win adolescent boys

to Christ and the Church? First and foremost, it is the business and the opportunity of this movement to project into every community which it touches, an intelligent, continuous and enthusiastic campaign for all the boys of that community. The Church and the nation must be roused to the magnitude and seriousness of the boy problem, for we have only been playing with the edges of it so far. In spite of all that has been said and done on boys' work during the last few years, we are as a rule, except perhaps in the city slums, making no attempt to do much more than hold our own. We try to hold for the Sunday-school or the Association the boy whom personal or family connections have already related to it; but we have still to undertake an aggressive and extensive campaign for the boys from irreligious or indifferent homes, for the sons of our workingmen who are not in touch with the Church, and for the sons of our citizens of foreign descent. Yet here is the great and hopeful field for extension Christian work, for it follows from what has been said that we can win boys when their parents are hopelessly indifferent. There are 500,000 adolescent boys in the public high schools of this country alone: how many of them do you think are now under the strong influence of Christian ideals—and how many might be? If this movement can focus the eyes of the Church and of the country on this problem and this opportunity, and can initiate in all the centers which it touches an effective Christian campaign for boys in their teens, the Church and the nation a generation

hence will have abundant cause to give God thanks for the "Men-and-Religion" movement.

And this campaign *can* be initiated in every community, for its methods and machinery are very simple, and universally available. The characteristics of boy-life which we have already considered, and the whole experience of modern work with boys, point alike to one method of work as the most promising and the most effective. That method is the grouping of boys around an inspiring and influential older leader in the pursuit of some common interest or task, whether athletic, social, recreative, educational, or religious. In other words, the group or club method is both theoretically and practically the most efficient way of working with boys. The activities of Associations, churches, Sunday-schools and boys' clubs today show a striking tendency toward the adoption of this personal, continuous, intensive method of work with boys, with adaptation to their special objects and needs. And this movement can take no higher ideal for its boys' work than the projection into every community of such groups and clubs, led by the best young men who can be secured for so important and fruitful a work of Christian service.

How can this be done? Obviously the great problem is that of securing and training the right leaders. We must therefore sound out in every city the call to young men of personality and influence to give themselves to work with and among their younger brothers. Further, we must hold in every city institutes for workers with boys, where the principles and methods

of successful work with boys in churches, Sunday-schools and Associations can be taught. This two-fold task of enlisting and training workers with boys is the most important aspect of the responsibility of this movement to the boys of America: for if we do this work of enlistment and training thoroughly, our first campaigns will be only a preparation and inspiration for a larger and longer campaign among boys, the result of which only generations can disclose or measure.

Secondly, this movement can enlist older boys in service for their younger mates. Most boys' workers have discovered, some by hard experience, that work *for* boys frequently fails where work *with* and *by* boys abundantly succeeds. In other words, the coöperation of the boys themselves is absolutely essential, and the more work and responsibility the boys take on themselves, the better. Further, every worker with boys has discovered that a slight difference in years gives the older boy a marked prestige and influence with his younger fellows. A boy cannot preach acceptably to his exact contemporaries, but he can preach most effectively to boys two years his junior—more effectively perhaps than anybody else.

This means that one of the great opportunities of this movement is that of arousing older boys to a sense of their responsibility for their younger brothers, and of helping them to use their influence wisely and well. The way in which this can best be done will vary with the ideas and training of the boys themselves. A group expressly for prayer and personal work on be-

half of other boys ought certainly to be found wherever there are Christian boys who are really in earnest in their desire to serve. Some of us got our first inspiration and training in formal Christian service in such a group. Where the religious motive and purpose cannot wisely be so strongly marked, an appeal for work together for the moral cleansing and uplift of school or club life, addressed to boys who have influence and feel their responsibilities, will rarely fail of strong response. And if we can leave behind us, in every city we touch, such groups of boys formed for service among their fellows, the best work of our campaign will be done after we are gone.

Thirdly, this movement can initiate in every center it touches, wisely conducted boys' meetings. There is a real need and an important place for large meetings of boys in such a campaign as we plan. Through them the normal, healthy type of boys' religion can be presented in attractive and compelling form: too many boys, and far too many older people, do not yet know what that type is, or even that it exists. Through them, again, the dormant religious impulses of boys whose lives have never come under religious influences can be awakened. And through these meetings, again, the crystallizing resolves of boys who are ready to take a forward step may be precipitated into a personal decision. The evangelistic meeting may be to the life of a boy what the tap of the finger is to a glass of water saturated with chemical in solution. But, be it well observed, the resolve, like the chemical, must be already there in solution; if there is nothing there to pre-

cipitate, the result of the sudden shock may be, not crystallization, but upsetting.

These meetings must be *boys'* meetings. Unless we are very careful the large meetings of this movement, advertised for boys, will degenerate into children's meetings: the boys in their teens will go, as they are always eager to do, to the meetings for men, and the children will come to us. We shall get many statistics of "conversions," no doubt, out of such a policy, and they will look well in our reports; but every wise worker with boys knows just how little they will really mean. This grave danger, which some of us feel keenly, can be avoided only by throwing the responsibility for the promotion and advertising of our boys' meetings on groups and committees of the boys themselves, and then by sending boys away from the men's to the boys' meeting, if necessary.

These must be boys' meetings in their methods as well as in their composition. The pressure for immediate decision that is justifiable and necessary to change the life-purposes of men whose habits have set, may do real injury to the plastic, impressionable life of an immature boy. The pressure necessary to straighten an old oak will hopelessly warp and strain a young tree—the fanning necessary to kindle old coals will put out a young fire. We may get a tremendous flash by applying to the explosive life of boys a sudden spark: but it is worth remembering that only continual explosions produce results in a gasoline engine. We cannot transfer evangelistic methods designed for men, to our boys' meetings, without large modification.

To meet this situation, the "Forward Step" idea has been worked out in many evangelistic boys' meetings with conspicuous success. This is a recognition of the fact that not every boy is ready, especially without previous thought or preparation, to take the great step of entrance on the Christian life—but that every boy is ready, and ought, to take some forward step. Accordingly it calls on every boy to make the decision that he knows he ought to make next: to give up some bad habits, to start to form some good one such as daily Bible study and prayer, to join a Bible group, or to take Jesus as Master of his life if he is ready to do so once and for all. Not every boy ought to take the same step, but every boy ought to take *some* step. Meetings along lines like these, addressed by men who understand boys, and prepared for and (most important of all) followed up faithfully by the right workers and the boys themselves, are an essential and a most valuable part of this movement's campaign.

In short, the necessities of our campaign are much like those which confronted the Japanese at Port Arthur. We must advance both by slow siege work and laborious trenching, and by sudden assault. Neither method alone will suffice, least of all the latter. If the Japanese had taken a fort at Port Arthur by assault alone, they would probably have found that the Russians were not really there: for when the Russians were really defending, the trenches had to precede the charge. And if we are to capture the real citadel of boyhood for Christ, we must set ourselves to an equally thorough and comprehensive campaign. If we win the

boy by the sudden assault of an evangelistic meeting alone, we may very likely find that the real boy was not there after all. The meeting must come as the climax of our careful campaign of preparation, and must in turn be only the beginning of another equally thorough campaign of conservation, if it is to be truly successful. To such a comprehensive campaign let us set our minds, our hands and our hearts—for where else will wise effort yield such large results for Christ and the Church?

VI

MEN AND RELIGION: THE LOCAL CHURCH

Hon. Francis W. Parker

Chicago

The great problem of the Church is more men, and the great problem of our civic and political institutions is more Church. I shall confine myself to a single narrow field of that activity which forms part of our world-wide campaign to replenish the churches with men—to masculinize the Church. I shall consider the question of increasing the effective membership of the local church. I shall deal particularly with a single class which falls into four groups—the now-in, the once-in, the near-in, and the born-in.

The "now-in" are those who are in but not of the Church, who hang like Spanish moss on a live oak-tree, looking as beautiful and doing as little as they can.

The "once-in" are those who were formerly active in religious work, but are now inefficient or indifferent.

The "near-in" are those of the neighborhood, of like sympathies and interests with the members but not affiliated with the Church. They are those men who look and act like church members, being differentiated only by their failure to subscribe to the creed. Indeed,

there are many men in the Church who, if they once got out, would have difficulty in getting in through a theological examination.

The "born-in" are the young men of Christian families and church and Sunday-school influences, who are not yet affiliated with the Church or engaged in its work. I refer particularly to those who are now or have recently been in our institutions of learning, where, notwithstanding the efforts now put forth, a vast majority are unquestionably indifferent to the Church to which their parents belong.

The class to which I refer, and which I have divided into these four groups, includes a vast number of inactive persons who nevertheless want to be right, to do right and to see righteousness prevail. If by a definite effort to get these men into the Church we should succeed in adding a considerable number of them to the active workers of every local church, and that seems entirely possible, the result would be a revolution almost as significant as that of Luther and a permanent influence as lasting as that of the Pilgrim Fathers. Of course, I do not mean their nominal adhesion to the Church, but their affiliation with it for personal relation within the Church and personal services for mankind outside the Church.

Having this object in view, we should naturally begin with an inquiry as to the reasons why these men are out of the Church. While there are many other causes, unquestionably a very potent cause in the case of a vast majority is the conviction that the Church is doing nothing of consequence, has lost its signifi-

cance in the community and is not doing much for the things in which they are deeply interested. They say the Church is not actively interested in the things which interest them, and hence they are not interested in the Church.

The way to lead them is along the line of least resistance, along the line of their own inclinations toward service. What are they interested in? Just now they are interested in honest administration of the public service, in clean municipal politics, in the suppression of vice, in the regulation or suppression of the liquor traffic, in adequate provision for the sick and unfortunate, and in many other such concerns. These things in which they are interested are either good or bad. If they are good and righteous interests, then one would think they ought to find their best support in the Church itself. Any man who is interested in a righteous cause for the benefit of mankind ought to expect to find in the Church his best support, and the Church, finding any man engaged in a righteous undertaking, ought to be expected to say, "We will help you in that work." Thus the man and the Church may be brought together along the line of common service and common interest. I am not advocating the entry of the Church into politics, but that the Church take a rational course toward accomplishing the objects of its desires.

The State has plainly absorbed the former functions of the Church, and if it is not performing those functions properly the Church or its men should in some manner compel it so to do. If we do not compel or

aid the authorities to a proper performance of their duties we neglect a great opportunity and flee from a great duty. We may not impose a standard of faith, but there is no reason why we should not impose a standard of conduct on the public authorities. That the Church should become the great instrument for injecting moral enthusiasm into the veins of the State is the hope of our country, for I see no agency or organization calculated to do that except the Church. Such are the interests, such the activities, such the ideals which appeal to the men of the class under consideration. If the Church can find some means of aiding them in these undertakings, they may be led by such aid, along the line of their inclinations toward service into the Church.

I recommend as a department of our work a special effort to bring into each local church for personal piety and personal service those now in but not of the church, those once religiously active but now inactive or inefficient, those of the neighborhood non-Christian but of like sympathies with church men, and the young men of Christian homes, particularly those now or recently in our educational institutions, who have not yet enlisted in Christ's cause. I think it can be done or greatly aided by encouraging the establishment in each local church of a men's organization for religious work and social, civic and political reforms affecting public morals; and by their association in groups by communities or denominations, or both, for work too large for individual churches. This will show that the activities of the Church are as wide

and its aspirations as lofty as those of its individual members, that the religion of Christ is a man's religion, that there is a man's job for the biggest man somewhere in the organizations of the Church, that every righteous interest has a helper in the Church and that we seek to Christianize our institutions as well as evangelize our men by the aid of all those who want to be right, to do right and to see righteousness prevail.

VII

A REVIVAL FROM THE PEWS

IRA LANDRITH

President of Belmont College, Nashville, Tennessee

THE result of every effort to win men for Christ depends alone upon whether His will or ours shall be done—whether we advance on our knees or bolt upright. The task is tremendous. It is the duty of the Christian men of America to give the gospel not to their own countrymen only, but to every man and boy to the uttermost parts of the earth; for God is not confined by maps nor concerned with statistics. The very enormity of the task is at once staggering and inspiring. Who is sufficient for these things? But if the evangelization of the men and boys of America, and through them the evangelization of the men and boys of the world, looks to us like a labor impossible, what shall we say of the task of the Galilean fishermen who received without protest the Master's great commission? God is undiscouraged by greatness; and some features of His image must remain in men, since we, too, are attracted by great undertakings. May it not be that the reason there are not more men in our

churches is that our churches have not stalwartly attacked vast problems and inaugurated at home as well as abroad magnificently manly enterprises? Men welcome a great challenge.

There are difficulties ahead, but true men are unafraid of opposition, complexity and criticism. We must overcome the indifference of many leaders. We shall meet the criticism of not a few who are seldom satisfied with another's plan. We hear insistence upon seeing the end from the beginning and clamor for a completed program without any waiting for the patient processes of Providence. These friendly inquiries, however, are not criticisms. Even if they were they are to be welcomed, for a good cause is often in greater danger of slow death from the congestion of unquestioning commendation than from the anæmia of adverse criticism. Certain as we are of outside opposition, let us pray for deliverance from internal dissensions.

To the extent that we stand for the right we shall offend the forces of evil. We cannot hope to attack effectively the foes of American manhood without arousing the hostility of the organized vices that cannot survive if we succeed. It is not the least of the hopeful signs of the times that the Church of Jesus Christ is already receiving in many quarters the opposition of hate and enmity. It is only churches that do not stand for the help of all things good and for the hindrance of all things evil that never offend. Christian causes set to the task of saving men and boys cannot hope for the partisanship of individuals and insti-

tutions that reap their profits from the destruction of boys and men. The "Men and Religion Forward Movement" may account itself blessed if it at once incurs the displeasure of all confirmed wrongdoers and elicits the prayerful good-will of every lover of our Lord. In view of its purposes and its spirit there is no room for the assertion of sect or self, no place for individual or denominational ambition; and he who clamors for recognition will not deserve it, since God only is to be honored and Christ alone is to be glorified.

We are ready for a "Men and Religion" movement. Our churches are ready. Their own need of men has been recognized, and Brotherhood organizations, men's Bible classes and a great variety of church clubs for men have resulted. The insistent, consistent teaching of the Church of Jesus Christ has created a demand for the integrity of the individual and for a spirit of fraternity among men; and the Church itself must supply a generation of men fit to meet the demands thus created. The Church, therefore, must of necessity be ready for any movement which promises to make large additions to its masculine life and working force. Every evangelical church in America must have a part in making this the most comprehensive, sane and powerful campaign ever inaugurated by evangelical Christianity to win the men of the world to the Cross of the Man of Galilee. It is significant of the Divine ordering of this movement that it comes into being when every church is favorably considering the widespread revival of men's work for men in the name of the Man Christ Jesus. Is it not more than a psy-

chological moment? Is it not a Providential assurance that the Men and Religion Movement has come to the Kingdom for such a time as this?

The boys are ready. We cannot wait five years to save the present generation of adolescent boys. The Church, whose agency this movement is, must realize that for these boys this is the day of salvation. Perhaps there is no individual in the world who has more plausible reason for complaining, "No man careth for my soul," than the average boy of from fourteen to eighteen years of age. If such boys are to be saved at all they must be saved through the instrumentality of other boys and men; and the experience of every man among men who has gone out after boys proves that such boys are ready to be led to the Saviour.

Non-Christian men are ready. To a greater degree than ever before, perhaps, men are tired of materialism and weary of scepticism and eager to accept the manly gospel of Christ, preached to them in the full, round, masculine voice of other men in whom they believe—their fellows in the work-a-day world. Within a fortnight one of the captains of industry in America, a man who never loses an opportunity deftly, tactfully, unapologetically to speak of religion to the men he meets, has told me that in all these blessed years he has met no man, in counting-house, directors'-room, office or shop, who either resented his interest or failed to welcome his concern for individual salvation. There is no pastor of evangelical spirit who does not envy the power of his own pews to lead to Christ the thousands of men whom no pulpit ever reaches—the man

on your pay-roll, your counselor in commerce, your brethren at the bar. Who among us has witnessed a single failure when, in an evangelistic meeting for men only, the claims of the gospel have been clearly and stalwartly presented in the spirit of Christ? Thronging thousands there are of "twice-born men," the fruits of such appeals.

The work can be done, but if it is done it must be done by faith, faith in God that He is able and willing to give the needed power and faith in men that those whom we choose to lead us will be wise enough to obtain first the leadership of Him whom we serve. It must be done by unity of effort. How abundant are the encouragements here! The vast army of the International Sunday-school Association has been placed at the service of this movement. The International Committee of the Young Men's Christian Association serves in this campaign. The various Church Brotherhoods offer the complete coöperation of their several denominations. Never before, probably, was any new movement inaugurated with so many of the great forces of aggressive Christianity behind it.

How sacrilegious would seem a sectarian discord in the midst of such spiritual harmony! Not the least of the good results of this movement has already been achieved in this fraternal coöperation. A half century ago the knightliest hero and the devoutest soldier of the Cross who ever unsheathed a sword for conscience' sake, stole out from his own lines on a Southern battlefield, with a few picked men, to discover in the shadows of the wood how lay the forces

of the foe. He stealthily returned, satisfied; was mistaken for an enemy and shot to death by his own men. Friend and foe alike stood aghast at the tragedy of error. The noblest warriors that ever did battle against him wept that he should have met such a fate at such hands. But a thousand Stonewall Jacksons as brave, as prayerful, as true as he have been shot to death on the battlefields of our King—shot to death, too, by their own professed fellow-soldiers of the Cross, not by accident but by design, and for no higher, no holier reason than that the valiant victims could not or would not shout our sectarian shibboleths. God grant that this "Men and Religion Forward Movement," with the stainless flag of the Prince of Peace, may put an end to this lately lessening fratricidal carnage.

We shall succeed through the instrumentality of men, real men. Christian men are the leaders of American life, commercial, professional, educational, political; and the Christian men who are leading everywhere else must become the leaders of this movement, locally and at large. Men love men, and men whom other men follow in business and elsewhere cannot afford to do less than lead their fellows to the foot of the Cross. The future great revival must be conducted from the pew chiefly and not from the pulpit alone.

Finally, what shall we say of the probable results of this "Men and Religion Forward Movement," thus conducted in a large way and in a humble spirit? There will certainly be the salvation of throngs of men. Let us not commit the folly of trying to count them. Then a masculine note will be sounded in all our churches.

When was there ever placed at the disposal of the local churches of each denomination the help of the greatest experts of all denominations in work for men and boys? Every existing organization for men inside the churches will be strengthened, enlarged and inspired. This campaign ought to increase immensely the number and size of Sunday-school Bible classes for men and boys; every local Young Men's Christian Association may confidently expect beneficial accessions. The Laymen's Missionary Movement will grow grandly. The Brotherhoods will be bigger and better. Church work in every direction and of every kind will receive abiding forward impulse. Let us not be tempted to underestimate, either, the great work our churches have been doing already in the very direction in which we are starting. With the success of this enterprise, church federation or something better will come as a boon to local communities, and a new multitude will be added to the forces of right in North America.

The results of such a movement ought to include as an essential, integral part a revival, a true and perpetual revival, of family religion. If Christianity is to be made natural and attractive to boys, the father at home must illustrate daily his devotion to Christ; and either old-fashioned family worship, or something better, with the father as the high priest, must find its way to our firesides. The "Men and Religion Forward Movement" will measurably fail if it does not lay adequate emphasis just here; for if American Christians had more altars in their homes there would be fewer skeletons in their closets.

VIII

OVERCOMING INDIFFERENCE IN THE AVERAGE MAN

JAMES G. CANNON

President of the Fourth National Bank, New York

IN proposing this campaign for the religious life of the men of this continent, we do not intend to convey the idea that the men of North America are specially degenerate; but we do realize the importance of reaching men in all walks of life who, because of their surroundings, no matter what they are, give small place in their lives to the things of God. We want, in a manly way, to bring the claims of Christ to the attention of these men who have permitted the things of this life to absorb their time and thought.

The gospel of Jesus Christ appeals to me for its saneness, and one of the great proofs of its divine authorship, to my mind, is the fact that it meets the needs of the men of every nation to which it is presented. When Mr. Fred B. Smith made his world tour, the same addresses he had made to men in the United States, which were followed here by the conversion of thousands, being repeated in England, Scot-

land, Australasia, Ceylon, South Africa and other countries, met with the same response. The lives of men, when touched by the gospel, wisely, carefully and sanely presented, yield to its influence everywhere the world over.

We must take into consideration certain characteristics that mark our time. The United States and Canada are rapidly increasing in population. This population is becoming intensely social. We want to dwell together in great cities where we live compactly. Because of this fact, the minds of the people are more actively occupied with their own condition than ever before, because life is always more intense where large numbers of people congregate and are struggling for the means of sustenance. This intensity of life creates a desire for relaxation after work, for amusement; so that the people of America, between acquiring a living and amusing themselves, are intensely occupied, and the material man predominates to a great extent. Our people, as a whole, are not bad, but they are simply preoccupied with their own work.

The rapid acquisition of wealth is another consideration. A great deal has been said of the multi-millionaires of America, but taking America as a whole, our men are very prosperous and a large mass of wealth has been accumulated by the people. We are, in fact, fast becoming a nation of capitalists. The acquisition of wealth means a certain amount of power and a certain feeling of independence, the desire for which causes many to devote too much time to the acquisition of wealth. Under pressure of such ambitions as

these, with the consequent neglect of higher things, certain other developments have come, among the first of which I should name indifference to anything but the outer essentials of living, while the inner life of the man has been allowed to degenerate.

We know what is right for us to do; we are clear as to what our duties are to ourselves, to the community in which we live, and to our country; but it is difficult for us to raise our minds to the level of right thinking or to energize our wills to the point of right action. We go to our desks in the morning, and our duties are piled mountain high. We know that we should proceed to perform these duties, and by sheer force we command our brains and hands to reach out and accomplish results, because we know if we did not we should lose our places in the work of the world. But when it comes to the moral or inner side of our lives, we cannot compel ourselves by sheer force to overcome the things that are out of sight and not known even to those closest to us. We know the wickedness of our hearts, the sinful and unclean thoughts, the mean motives that control our lives; and because these things are hidden we have no sufficient incentive to compel our wills to cast them off. We give assent to the call to do better, to be better, to live truer lives, but our wills do not lead us to right action unless they are energized by some power outside of ourselves, and that power comes to us through the religion of Jesus Christ. You say, "How?" I cannot tell you in exact terms, and I certainly should not attempt to tell you in theological phrases; but those of us who have observed

the conversion of men through the preaching of the gospel know that their lives have been changed, their wills have been energized into action as no human agency could have energized them. To present this gospel in a sane way to the men of these two countries, so that their life purposes may be changed, their wills energized, and their lives transformed, is the first and foremost thought of this campaign.

The record of the life of Jesus Christ is clear and concise; its lines are sharply drawn in the Guide Book which has been handed down to us. This Guide Book is open to every man, and the real trouble in America, as elsewhere, results from a lack of concentration upon its contents and of living by its precepts. Therefore an important part of this campaign is promotion of Bible study—that sort of Bible study which expresses itself in unselfish activity on behalf of others. But if the call to a stronger life upon the Bible plan is to have right of way in our lives, we need the superhuman power that comes into wills in answer to the prayer of faith. Prayer is the calling down of this superhuman power into our lives, and when the will responds it makes these lives strong and wholesome. Prayer put in the right place in the life of the men of North America will be another great slogan of the campaign.

This campaign which we are about to inaugurate, is nothing more or less than an attempt on our part to take the men of today as they are in their everyday vocations, energize their wills to right living and give them right views of God through the gospel of Jesus

Christ. Unless we stand firmly on this basis, we shall certainly fail in our effort. Jesus Christ, when He was here among men, did not spend His life in inventing machinery to lighten labor, nor in discussing the laws behind the unexplained mystery of nature, nor in devising new institutions, nor in remodeling the civil government of the world. He came to cleanse the consciences of men, to remodel their wills, to purify their lives, to teach them how to throw off the burden of sin and how to be restored to God. When we enter this campaign, we do not want to enter it with any indefiniteness of aim. We want men all over North America to become Christian men. We want them to unite with our churches, poor and feeble as they may seem to be. We want a vital, sane Christian message presented to the men of this continent, "straight from the shoulder," arousing men to repentance, to a sense of duty and to action.

You ask, "Will they respond?" I say, there is no question but that they will respond. The gospel of Christ is the power of God unto salvation, yesterday, today and forever.

IX

WHAT MANNER OF MEN?

Rev. Elmore Harris, D.D.

Toronto

In the first letter of Paul to the Thessalonian Christians are set forth three elements of success in Christian work. The first is the *men;* the second is the *message,* and the third, the *power.* He says in the first chapter, "Ye know what manner of men we were among you." This lies at the very basis of all true success in this work. The greatest care must be and is exercised in the selection of men to lead this great work. We must have holy men; and when I say that, I do not mean men of cant, or men who interlard their conversation with pious phrases. I speak of real holiness, and what I mean is expressed in an illustration from the Old Testament. You will remember that in connection with a very wonderful ceremony in Israel, when the high priest was set apart for his great office, blood was put upon the tip of his right ear and upon the great toe of his right foot and upon the thumb of his right hand, some say, to set forth the fact that, as these are the extremities of the body, the whole circle of the man's influence had been consecrated to

the service of God. I should rather say that it signified something more definite, that it signifies that the ear is consecrated in order to hear. That means for us, as our Lord Jesus Christ said, that you and I are to "take heed *what* we hear." As men of God we are to shut our ears to many things that are spoken around us, because our souls and minds are contaminated by evil thoughts or unclean words, just as our bodies are contaminated by filth. It becomes us, if we are to do the work of Christ, to be careful of the avenues of thought. The hand also is consecrated to work for Christ, and the foot to walk in His ways.

I believe that each believing man is a priest of God. The New Testament is perfectly clear: "Ye are a chosen generation, a royal priesthood." "Unto him who loveth us and loosed us from our sins and hath made us kings and priests unto God." Everything that a priest touches, every habit of his life, is holy. There is no such thing as the distinction between secular and religious with us. Everything that you and I do is sacred, even our recreations. I play tennis as a recreation. I can play upon the floor with my children as a beautiful recreation. I desire to say that I can do these things for the glory of God, if I do them in order to build up my body for the service of Jesus Christ. Your meal that you took this morning, if it were eaten simply to gratify yourself, was a common thing, but if you did it in order that you might serve the Lord Christ, it was a sacrament. "Whatsoever ye do, whether ye eat or drink, do all in the name of the Lord Jesus."

And so we must be holy men, living and walking in the power of the Spirit of God and in fellowship with Jesus Christ, never allowing anything to break our fellowship with the Son of God. I once knew a man who had at his place of business an inner office for himself alone. If you asked for him the clerk would point to the word "Engaged" on the door of the inner room. If you asked, "How is your master engaged?" the clerk would say, without any cant, "He is engaged with Jesus Christ." If anything perplexing occurred outside in the factory, if he were tempted and yielded to the temptation to speak unreasonably to an employee, or lost his temper, that man dropped everything and went into that inner office and had his fellowship restored with Jesus Christ. Do you know what I call that? I call that Christian business. We must be careful of our own spiritual lives and live and walk close to the Son of God, if we are to be successful in leading others out of darkness into God's marvelous light.

The second thing is *the message*. The Apostle to the Gentiles had a very definite message to deliver in connection with that wonderful work in Thessalonica, a work that may be duplicated in every city in the United States and Canada. Paul says, "From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place." It is the same kind of a movement as ours—a movement for the spread of the gospel. We sometimes say, "What is the gospel?" I have heard people going out of a service say, "That was a splendid gospel sermon"—

and there wasn't any gospel in it. If I were to depict to you the glories of Christian character, that would not be a gospel. It would be a tantalizing thing to a man of the world if I didn't tell him how he could attain that character. If I were to set forth the glories of heaven, that would not be a gospel to a man of the world. It would be simply tantalizing to him unless I showed him how he was to get to heaven. The Apostle begins his expression of the gospel of the grace of God in the word "Christ"—and that means not "Jesus," if we use it solely as a human name, the name by which He was known in the home at Nazareth, the name that His Mother called him by. "Christ" is the higher, the more glorious name, which, I think, includes not only His glorification, but also the fact of His Deity. We are to present not the earthly life so much, however beautiful it may be. There is a tendency today to emphasize Jesus Christ after the flesh. The great Apostle to the Gentiles said very little about Christ according to the flesh. He said, "Though we have known Christ after the flesh, yet now henceforth know we him no more." He does not say a great deal about that last act, when for our advantage He hung upon the tree. If I were dying and you were at my bedside, I would ask you to breathe into my ear one simple hymn, the familiar one of which the refrain is:

"O, dearly, dearly has He loved,
And we must love Him, too,
And trust in His redeeming blood
And try His works to do."

We must never leave out of our message the Cross of our Lord Jesus Christ; if we do, "Ichabod" will be written upon our work so far as real results of the highest kind are to be obtained. It is not alone the vicarious death for our sins which we are to hold forth, but the resurrection of Christ as well. "He rose again the third day, according to the scriptures." We preach a living Lord Jesus; not one on whose grace the Syrian stars looked down, but a living, loving Lord up yonder in the glory, who takes an interest in men and by His Spirit is coming close to men. That is the gospel we preach, and it is "according to the scriptures." When Paul said, "according to the scriptures," he meant the Old Testament Scriptures, and enshrined in that marvelous book are the pictures of "the sufferings of Christ and the glory that should follow."

Professor Findlay, in his wonderful commentary on the Epistles to the Thessalonians, has said that Paul added to the apostolic gospel one single element; and I do not hesitate to emphasize that fact. Because a truth has been made fantastic by some is no reason why we should not emphasize it. "That one element in the apostolic gospel," says Professor Findlay, "was the coming of the King." Thessalonians teaches you that. He is King now, by His Spirit in the hearts of men; but He shall yet be King over all the earth when He comes again, "the second time, without sin, unto salvation." It is for us to tell men that Jesus Christ, who died and rose again, is coming again, and He is going to consummate the salvation which has been begun in their lives in redeemed, risen, glorified bodies

like unto our glorious Lord's. The greatest hope that we have in doing our work for Him is that our Lord Jesus Christ is going to be King over all the earth. We may, as men, differ as to how that is to be brought about. There is one thing upon which we do not differ, and that is that the Kingdom is going to be hastened by the proclamation of the Gospel of Jesus Christ. I believe it is not a fixed but a movable event, and you and I can bring it into the near future or we can postpone it; bring it in by being faithful, postpone it by being indifferent to the cause of Christ and the claims of Jesus Christ upon men.

There is behind this message a Power—and I speak with awe in my soul, because I know that here is the point, if at all, in which we are going to fail the most egregiously. "Our gospel came not unto you," says the Apostle, "in word only"—that is the thing that I fear—"but in demonstration of the Spirit and of power." The secret of efficiency in connection with this work is, in one single word, the Holy Spirit of God; and if we miss that we are going to miss everything. As Mr. Macfarland has made clear in another chapter, the Spirit in His mighty power moves upon the hearts and consciences of men only in answer to the believing prayer of God's people. We must be men of prayer. The first great day of Pentecost was ushered in by ten solid days of prayer, and the Pentecost that we look for is going to be ushered in in the same way.

Since that first Pentecost the Holy Spirit has been the atmosphere of the Church of Jesus Christ, has never left the Church for a single moment. We live in

the Spirit, we walk in the Spirit, we pray in the Spirit, we worship in the Spirit, and the Spirit is always present, "not to be by prayer brought nigh." The Spirit of God is here. What we want to pray for is this, that we may feel His power upon our lives, burning out all dross, bringing us into a fellowship with Jesus Christ and working through the faith of men so that when our brethren speak the gospel of the grace of God they will speak into an atmosphere in which it will be easy for souls to trust in Jesus Christ. As priests of God, every one of us must realize that our holy calling is to bear up our brethren, who proclaim the gospel of the grace of God, in intercessory prayer.

X

SCEPTICISM AND SACRIFICE

WILL R. MOODY

Northfield, Mass.

But he said unto them, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe."—John 20:25.

IT IS a common thing to criticize these words of Thomas, branding him as a sceptic. I do not feel that they warrant any such treatment, for Thomas asked here only for the same evidence which Christ had given His disciples, as recorded in the 20th verse of this same chapter. Certain it is that the commentators have been far more severe on Thomas than was our Lord Himself.

But however you may view the attitude of Thomas in this incident, it is certain that in these words he enunciated a great principle, and expressed what is the temper of the outside world regarding the Church. Figuratively, the world is saying to the Church, "Except we see the print of the nails and the wounded side in you who profess to be the followers of Christ, we will not believe."

From the world's point of view this is a reasonable challenge. It is consonant with the teaching of our Master Himself, who lays down, as the first condition of discipleship, denying self and taking up the cross. Not only by precept, but by example, He taught His disciples of old that only through sacrifice and suffering was His mission to be accomplished, and He who was rich, for our sakes became poor, that we, through His poverty, might be rich. During the latter portion of His ministry it was the one lesson which He was ever seeking to impress upon His followers, that redemption was to be accomplished only through sacrifice. And still again, after the resurrection morn, when walking with the two disciples to Emmaus, it is with a note of surprise, almost, in His voice that He inquires of them, "Ought not Christ to have suffered these things?" as though it had been one of the most evident characteristics of His ministry that He should suffer. The very gospel which we preach is a redemptive gospel, accomplished through suffering. The crimson thread of sacrifice extends from Genesis to Revelation, and even the theme of the redeemed is to be that they have washed their robes and made them white in the blood of the Lamb.

It is not enough that Christ suffered for sins, and that the gospel has a redemptive note, but it is also essential that messengers of the gospel show something of this same spirit. Surely this characterized the ministry of the apostles of the early Church. St. Paul set little store by his learning, and prided himself less upon the fact that he had sat at Gamaliel's feet than

upon the solemn and awful fact that privations and sufferings for Christ's sake had left their ineffaceable marks upon him, and that he could say, "I bear in my body the marks of the Lord Jesus," and could triumphantly proclaim that he gloried in tribulations. And it was this same sacrificial spirit that characterized the evangelism of all the early Church. It was the spirit of self-denial and cross-bearing which sent forth St. Francis of Assisi, and made eloquent the testimony of the leaders of the Reformation.

Not only is it therefore reasonable for the world to look to us within the Church for some marks of sacrifice, but it is the only way in which our message can become effective. Much has been said about the place of prayer and Bible study in this new movement. I would not wish by a word to detract from the right emphasis upon these important ministries, but you remember the old saying that prayer without service is blasphemy, and service without prayer is ashes. We must have a place for prayer in this movement, and a place for Bible study. These are our attitudes Godward, but manward there must be shown the marks of real earnestness to the point of self-denial if men are going to believe that we are in earnest. There is a common saying that a thing is worth what we put into it, and it is true. We sing, "I love to tell the story of Jesus and His love." The world outside is asking, "How much do you love to tell this story?" and in only too many instances men are sceptical as to the truth of our statement, seeing no evidences that

this love of proclaiming the evangel has really cost us anything.

And finally, the greatest joy which will come to us in after life will come, not in the consciousness of luxuries which we have enjoyed, but rather in the sacrifices which we have made. I have noticed that when old veterans of the army exchange reminiscences among themselves, that which they love most to recount is the tale of privation and hardship, rather than that of ease and comfort. It will be hereafter our greatest joy to remember the things which we have given up for the furtherance of the gospel, rather than to remember what we have been able to retain for selfish enjoyment. This surely was the note that characterized the ministry of St. Paul. The sacrifices which he made he counted but dross, and I do not note that the apostles, whom Christ called from their fishing nets and boats, ever referred to their sacrifice as worthy of consideration. After all, it is what a man gives up that makes his message effective, and it is only as men give themselves in any ministry that they know the real joy of service.

What is the great arraignment by the laboring classes today against the Christian Church? Is it not that they fail to see the signs of the nail prints? I am not justifying them in their criticisms of the Church, but I believe I am stating a fact when I say that this class, in whose behalf many churches are now beginning to take increased interest, have been charging against the Church indifference to the needs of the laboring classes. They say this indifference is shown

by a lack of sympathy, by coldness; and that the Church itself does not reflect the spirit of its Master in being moved with compassion to the extent of sacrifice in behalf of the world.

In effecting this organization, I cannot but believe that those upon whose hearts it has been laid have had a vision given them. But the point to which the organization, no matter how well it is going to be articulated, is to become effective is the point to which you and I, as individual members of it, are willing to give of ourselves in a sacrificial spirit. It is only as men are going to see evidences of real sacrifice and surrender, sometimes of our pleasures and of our conveniences, and the giving of all our time and strength, that they are going to become convinced of the sincerity of our desire. Again, it is only as the world outside sees reflected in the Church of Christ His spirit, and notes the marks of the nail prints and the wounded side, that they are going to believe in the Church itself.

XI

PRAYER AND THE INDIVIDUAL LIFE

HON. HENRY B. F. MACFARLAND

Washington, D. C., International Committee of the Young Men's Christian Associations

WHATEVER form our work for the Kingdom may take, we are very sure of one thing, and that is that its success will depend upon prayer. And it will depend not only upon corporate prayer, the prayer of the Church, of the Brotherhood, of the Association, but it will depend upon prayer in the individual life. If it does not succeed, it will not be the fault of the millions of men outside of the Church. We shall be responsible for its failure, if it fails. We have taken the solemn responsibility, all of us. No one else is apparently so deeply interested as we are; no one else can be expected to pray for it as we are expected to pray for it. The responsibility is beyond the power of human speech to express.

Now, it is for every one of us to make his contribution, first of all, and chiefest of all and most of all, in prayer. Whatever success the Laymen's Missionary Movement and other like organizations have had, has

been due directly to individual prayer. I should not be willing to admit that we are better or that we are greater than the men who have gone before us, but I should be willing to say that there is a greater responsibility upon us than upon the men who have gone before us, just because there has been a greater opportunity pointed out. That responsibility has to be met by individual prayer for the salvation of individual men, and all the other desired consequences will follow. I like for myself in such cases to make the matter very practical, by bringing before my mind some one man who shall stand to me for these millions who are outside the Church and who ought to be inside the Church. The only way that I can see that one man is by looking into my own heart, for there I find every man of our time, and of all times, human nature being always the same. And there I see that there is no new man and no new need, but that just exactly the same human nature is here today that was here when Jesus Christ walked about in Galilee; the same need, the same desire, even though it is not known to the man himself; the same response when the good news comes to him, and the same results when he accepts it.

What we desire is the multiplication by the thousand, or the hundred thousand, if you will, first, of the real revivifying through prayer of men in the churches, beginning with ourselves; and then the salvation, through the power of God, of men outside. We are not going to convert them. Of course, we have no such idea. No one but the Spirit can con-

vert any man, and what we are proposing is the witnessing and the message-giving which are required of us as the representatives of Jesus Christ in our time and on our continent. But for that witnessing, for that evangelizing, we know very well that we must have that power which comes only in answer to prayer. In Raphael's great picture of the Transfiguration we see not only the glory on the top of the mountain but also the misery at the foot, not only the power on the mountain but the impotence at its foot, and our minds are sharply drawn to the fact that the nine disciples left below had lost the power which they had had—for they had cast out demons. I believe that there was jealousy in the hearts of those men at the foot of the mountain as they thought of Peter and James and John having the larger opportunity and the greater honors; that was why they were not able. They asked Jesus privately about it: "Why were we not able to cast him out?" And Jesus said, "This kind goeth not forth save by prayer and fasting." "Fasting" covered the preparation of the life—the life, as Andrew Murray says, that can pray; fasting means the denial of self with all that that implies, the casting out from our own hearts, by the power of the Spirit, and in answer to prayer, of the envy and the jealousy and the selfishness which is the root of all sin, which will destroy our power and prevent us from doing what we may even want to do. And "prayer," in Christ's statement of conditions, represented that appropriation by faith of the power of

God which is able to do exceeding abundantly above all we can ask or think or plan.

Let us not suppose—we do not suppose—that any plan, however wisely laid, however strongly backed by men and money and everything that our modern business world-sense gives us, can succeed in or of itself. We know very well that with all that kind of support we may defeat the plan ourselves if we have not this prayer-life, this individual, definite, continuous, persistent, importunate prayer which has always availed and which always will avail.

I believe the first thing for us all is to dwell on that phase of prayer which is comprehended commonly under the name of confession. We say prayer consists of "adoration," "thanksgiving," "confession," "petition"; but I think the beginning of it lies in confession, and I believe that that beginning ought to be made at once. It is the apostolic way. It is the way of our brethren in Korea and in China and in those other countries hitherto called non-Christian, which are now giving us not only the Christian martyrs of our age but the brightest Christian examples of the most apostolic living. We read the accounts of wonderful Korean prayer meetings, lasting for hours, and we can hardly conceive it. There were seventeen people at a prayer meeting in one of the leading churches of New York, and I suppose it did not last more than an hour. How long is it since you spent an hour in prayer, or since I did? How long is it since we were in a prayer meeting that lasted two hours—not a midweek service with a lecture that took

most of the time and a prayer by the pastor and a reluctant, extorted prayer from one or two of the other church leaders, but a real meeting for prayer? Did you ever hear an account of a prayer meeting at Pen Yang in Korea—not an extraordinary meeting, but a weekly meeting? Mr. Woodward came back and told us about it in Washington. A thousand people came—not to hear anybody, not for a musical service by the choir, but for prayer; and that prayer largely confession, repentance, determination to live differently, to put into practice those things that we preach. Of course results followed. Why not, unless it is all a lie? Why not, unless the history of the past is fiction? Why shouldn't they expect a million converts in Korea this year, as they do, soberly, sanely, deliberately, standing on the promises of God in believing prayer? But, can we?

Now, I am not of those who believe in statistics for salvation or for the maintenance of the Church. But I do believe that we have a right to expect that if the gospel of Jesus Christ is faithfully presented and honestly witnessed by lives, it must have the same effect that it has always had everywhere; and therefore it is not extravagant to believe that a hundred thousand men and boys may be converted by the Spirit of God and brought to unite with the Church in a year. If we are faithful to what we know, we have a right to expect and to claim from God great things for ourselves, first; for our own churches, and Associations and Brotherhoods; and then for the men outside: because nothing can be done with the men out-

side until we ourselves are right with God and with men, and able to pray.

We know all about it. We have read Mayer's books, and Andrew Murray's and Moody's. What we need to do is to put it into practice, to begin now, if we have not begun before, to live the prayers and to pray through that life. We want to examine ourselves and see if there be any root of bitterness in us. In our Young Men's Christian Association we have from time to time rivalries, human nature coming out in various ways. We who are on the International Committee sometimes feel, doubtless, what has been described as the "unconscious arrogance of conscious power," using our advisory and supervisory relations as a sort of overlordship which shall give us authority over the other brethren. It may be so also with our brethren of the State committees, so with our brethren of the Associations in the cities. Fortunately I am in the International Committee, the State Committee and the local Associations, so that I am able to include myself in all these classes. There are natural rivalries. There is the pride of opinion, there is the envy and the jealousy. We find in the Young Men's Christian Association that the only difficulties we have ever had have been due not to our polity, not to our relationships, not to our views, but to our personalities. There is not one of them that has not been resolved, or that cannot be resolved simply by Christian living, simply by that spirit of love which we take for granted but which we do not always have or do not always exhibit. If we could have in every

one of our hearts such a searching examination as we have not had in many years, such a personal determination to so live that we can pray, our brightest hopes would be more than fulfilled.

Introspection is no longer fashionable. The Church exacts too little from us, in the swing of the pendulum away from the old exactions. For example, in the church from which I came originally—the Scotch Covenanter Church—there was the long examination before one was admitted to the communion, the re-examination at every communion, the solemn season that lasted a week and that made such a deep impression upon our minds. Nowadays we are told that all that is out of date, we are too busy, and it is not necessary. Maybe not, although I am one of those who think that we are not wiser than the fathers, or greater than they. For myself I believe that my Scotch Covenanter ancestors who poured out their blood on the moors of Scotland in testimony to the covenant with the Lord Jesus Christ were better men and greater men than any that I know, certainly than their own descendants. But nowadays we have swung so far away from that other extreme that we think very little about ourselves. We take ourselves for granted. We take prayer for granted. We are like the miner who stuck the Lord's prayer up on his bedpost, tumbled into bed at night and said, "Them's my sentiments." A hurried prayer in the morning, a hurried prayer with the family, if we still have a family altar, a hurried prayer at night, most of it on the order of the prayer of Cromwell's man who

went into battle saying, "Lord, if I forget thee today, forget not Thou me." If we witness to the power of Jesus Christ in our lives and faithfully pray, the men outside, who believe in the reality of what they see, and in nothing else, will believe in the reality of this gospel and will respond to it.

The men outside are not different from ourselves. Let us not attempt to classify them and set them apart. Every one of them is a man, whether he is President of the United States or the sweeper in the street, and the appeal must be made to every one as a man, not as a capitalist, or a workman—I hate those distinctions —but as a man. When that appeal is made, if it is made honestly by an honest man, it will go right to the heart; and out of the man's need—and every man feels his need—he will respond. He may put on a bold front, just as he does when he is in financial trouble. He may keep his smile, he may look you in the eye all right, but you get behind the shield a little way, and you will find in his heart the same sense of sin that is in yours. He will not classify it as a sense of sin—of course we know that. When Felix Adler, the head of the Ethical Culture Society of New York, said several years ago that what this age needed more than any other thing was a sense of sin, he said a profound thing; but if he had gone a step further he would have said that there was a sense of sin which most men did not recognize as such. They can be made to see that that is the meaning of the restlessness, the dissatisfaction, not only with things but with themselves, which most men in intimate pri-

vate conversation will confess to you if they believe in you.

Our responsibility is that we have the only thing, the only message, that will satisfy that need, the message these men outside are waiting for. I do not mean to say that they are clamoring at the door of the Church for us to come out with the Word, but they are waiting just the same. China was not inviting us over. Korea was not inviting us over; but when we went, or sent, we took the key that fitted the lock as perfectly as if it had been made for it. Why not? It *was* made for it. Here are thousands of men, men under all sorts of outward coverings, and here is Jesus Christ in the old-fashioned gospel; not the gospel of ethics, not the gospel of sanitary reform, not the gospel even of social service, if you distinguish that, but the gospel of salvation through the sacrifice on the Cross, the salvation of the sinner, the power that can cleanse his heart and keep it clean and make him the man that he knows he ought to be, and give in his life the fruits of the Spirit which will lead to social service and to every other service for God and man. This will make of every one of them in turn a witness by this marvelous multiplication in geometrical progression, so that every one of us who puts his life into this may have a thousand-fold return in the future, as did the man who went before us.

Why are we in this work? It is because some other man, father or grandfather or friend, gave his life for

us and brought us to know the power of the Man of Galilee, who gave His life for the whole world.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

"Meekness, temperance: against such there is no law.

"And they that are Christ's have crucified the flesh with the affections and lusts.

"If we live in the Spirit, let us also walk in the Spirit.

"Let us not be desirous of vain glory, provoking one another, envying one another." (Galatians 5: 22-26.)

XII

PRAYER AND CHRISTIAN CONQUEST

REV. JOHN TIMOTHY STONE

Pastor of the Fourth Presbyterian Church, Chicago

THE great power in the world today is a transmitting power. Talking with a man whose life is in the thick of great activities, I referred to electricity as a great power in itself. "I am not so sure of that," he said. "The men who know most about it do not say it is a great power *in itself*. They look upon it as a transmitting agency. What electricity is in itself they do not know, but they know that it is a great transmitter of immense forces." In his putting of it I gained my introductory word. It is not what *we* may do or may not do that will count. It is not human organizations and human enthusiasm that will accomplish this work. But, it comes down to this one thing—How much of God are we going to be able to transmit in our lives? Or, rather, how much is God going to utilize us?

The city is in need of heat and light, and the great dynamo is at hand; you and I must be the transmitting agency, for unless God Himself gives us the power to do His work we cannot do it. I believe the world has learned, through lessons of failure, that man cannot ac-

complish in himself what God must accomplish through him. We cannot have life because we have organization, but we are bound to have organization if we have life; and God says to us that He is able and willing to give us this completeness of Himself, if we are willing to let Him use us. But there are conditions. We have a great truth to consider, and may we consider it from God's definition and God's standpoint instead of our own.

Prayer and Christian conquest! What is our estimate of prayer? Let us go directly to this truth, and see what God says about it. In Matthew 9:36 we read, "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

"Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few! . . .

"*Pray ye therefore* the Lord of the harvest, that He will send forth laborers into His harvest."

God placed preëminent value upon prayer. He saw the need. There is nothing in the Lord Christ that touches us more than His realizing, His apprehension, of the needs of men. The great sympathetic heart of Christ saw the world just as it was, saw the world in its preëminent need; and all through the gospels this truth runs—"He had compassion." He had compassion on the multitude. He saw what that multitude needed. His disciples were ready to work; ready to take hold of any project He might initiate, and still Jesus Christ said to those men, "The harvest is full," everything is ready! There are few laborers. Why

did He not add, "Go out and get laborers, go out and organize your forces; multiply yourselves, get busy at once, finding the men and bringing in the men who will go in and reap this harvest"? He did not say this; He said, "The harvest is plenteous, the laborers are few—pray ye therefore the Lord of the harvest, that He may send forth laborers into His harvest."

We are facing a marvelous opportunity, but we must realize that the religion of Jesus Christ is a supernatural religion. No matter how many books may tell us nay, no matter how many men may say no, we are not living in a day of real strife against the supernatural. The great heart of man, irrespective of class or creed, recognizes the supernatural, and calls to us as spiritual leaders to give the supernatural. Jesus Christ did not come to bring to us that which was simply natural. He came to utilize natural forces with supernatural powers, He came to give to us the power which is His own. God Himself must raise up men. You and I cannot find them. You and I cannot organize them. God can find them and God can fill them with His power and with His might. Hence it was that Jesus Christ said, "The harvest is ready, the laborers are few—pray ye therefore the Lord of the harvest." He gave prayer preëminence in His estimate of value.

How much more that phrase implies! It recognizes not simply that He Himself saw that need of the multitude. He saw the causes and conditions back of the need. They needed all that He could give, all that the Almighty God, His Father, could give—and still His one thought was that of prayer. Turn to one or two

references which show very clearly what Christ's example was in the midst of the tremendous tension under which He worked, although He kept free from anxiety and care. He realized the great problem which faced Him.

Read Mark 1:33. "And all the city was gathered together at the door." The multitude were there. "And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him." Just in the midst of that tremendous tension, we read, "And in the morning, he went out, and departed into a solitary place, *and there prayed.*"

Another example is found in Luke 6:12. "And it came to pass in those days, that He went out into a mountain to pray, and *continued all night* in prayer to God." When was this? It was at the time when He was having a great deal of trouble with the scribes and Pharisees and with those who did not believe in His theory nor in Him. It was a great time for argument, a great time for constructive thinking, a great time to establish Himself in the community because He had what that community did not have, and the people were with Him, and wanted to hear His voice, and wanted His spirit. "And it came to pass *in those days,* that He went out into a mountain *to pray,* and continued *all night in prayer to God.*"

See where the example of Christ leads men. Turn to the 15th chapter of Romans; see what Paul gives us in the 30th and 31st verses: "Now, I beseech ye, brethren, . . . that ye strive together with me *in*

your prayers to God for me, that I may be delivered from them that *do great harm in Judea.*" That is the way we might express it, but that is not what it says. Let me read it as it is: "I beseech ye, brethren, that ye strive together with me *in your prayers to God for me,* that I may be delivered from them that *do not believe in Judea.*" The man today who is working the saddest havoc in the advance of the Christian Church is not the outward opposer of religion. The inactivity, the lack of interest, and the lack of belief among church-conformed people is working the greatest harm in our work. The men who are outward opposers, you and I can get on with them very frankly, very openly. It is far easier to talk with a saloon-keeper than to talk with a man totally indifferent and unbelieving within the formal ranks of the Church. But Paul, following Christ, asked prayer for that very class. They are the men to be won.

I went one Saturday night, with forty or fifty workers from our midnight mission in Chicago, out on the street before a house of ill-fame in the red-light district. Before me were eighty or ninety men, most of them young. We pleaded with those men to give their lives to sincerity and truth and purity. I should judge that seventy-five per cent of them turned around and went home after that brief sermon. Three young men remained. Tears were in their eyes. I said, "Boys, if you are in earnest in this thing kneel down here and ask the Lord Jesus Christ to give you strength to get out of this sort of life." Those three young fellows looked at one another, and then they kneeled on

the pavement. I put my hand on their shoulders and we prayed there in the street. Then they arose and said, "Thank God, I am going home." Prayer was far more than the sermon. Now, what does the world today need? You say that will do for the man that is down and out. Wait a moment. Five minutes after I talked with those fellows I stepped up to a splendid-looking man standing near by. I said, "What do you think of this work?" "Well," he said, "I am a detective. I am up here from Cleveland, on a special piece of work. I have never seen just this thing before. I don't know that I take much stock in religion from the standpoint of what I have seen of it elsewhere, but somehow this is what the world wants; it wants more prayer, more depending on God. It wants real truth to reach the heart of men." And he added, "I can't say much about this scene, for I can't tell you how it impressed me when I saw those boys on their knees and saw their earnest faces. I wish the rest of us could see religion as religion really is and depend upon God and pray." It is true everywhere. The multitude needs not only our organized forces for Christian work, it needs that spirit of dependence upon God that takes God's power and makes it ours through our striving together in prayer.

No experiences have been so potent in my life as those I have had on my knees with men, usually alone. Scores of men with whom we talk we cannot reach. They can meet our every argument. They learned to debate just as well as we learned to debate, in university life. They are trained thinkers. They perhaps took

maximum work in psychology where some of us took minimum work. They can discuss philosophy with us; but somehow when these very men get on their knees with us before the Superhuman, the Almighty power of God, and realize that God Himself is working with us, they are melted and controlled. We have all seen strong men give their hearts to God upon their knees. Do you say it is not manly? It is the manliest thing in all the world, and more than this it is God-like. The strongest men I have ever seen have been the men who were strong enough to be willing to pray when the human intellect failed. The example of Paul is the example of a great strong soul that cried to men "to strive in prayer to God for him." I love to think that Paul wrote that, and especially that he wrote it to the Roman Church. If any writer in all the Scriptures knew how to handle natural gifts it was Paul. There are scores of men in Christian activity who are keeping God back from the expression of His own power by the emphasis which they place upon the importance of their own gifts. There are men who are exhibits of human development instead of expressions of God's power; men who in their very brilliancy and in their very gifts, are calling attention to themselves instead of holding up Jesus Christ.

If a man goes out of my church on Sunday morning and simply says, "That was a fine sermon," I have utterly failed. If a man goes out of my church on Sunday morning and does not go to God and say, "My Lord and my God, I must do more for Thee," I have failed. A man of great gifts went to speak at one of

our seminaries—a man before whom any one of us would bow so far as intellectual force is concerned. The testimonies of men in the senior class were that he was one of the most remarkable men who had ever addressed that seminary; that his mind was an example of clearness, of depth. They said his personality was remarkable in fortifying his mental gifts. The man afterward heard of these testimonies. He was a great-hearted soul who loved God and man, and when his friend told him in the quiet of his room, he broke into a sob and said, "The very effort was utterly fruitless." Now, he was mistaken. No doubt a large percentage of the men who listened to him were influenced to higher and better things by his words, and gained a high incentive through his personality; but, on the other hand, the man was right in being saddened that his gifts had not turned them from the individual to the message which he delivered. There is nothing which Christians need more than to realize that the power of God must so control our lives that we may be expressions of God instead of exhibits of organized ability; and I know of no other way in the world to gain this save through prayer. We must wait before Him.

Mark you, the world will criticize. What care we for the world? Of what value is the estimate of the world on this question? Paul's estimate of this great truth is worth more. He prayed that men might be delivered from unbelief, that they might be strengthened with might within. Take that reference in Ephesians 3:14-21, "For this cause I bow my knees unto the

Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." There is no division in that truth, no limitation in the great power of God's love here. "Of whom the whole family in heaven and earth is named." "I bow my knees unto the Father of our Lord Jesus Christ, . . . that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your heart by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, *that ye might be filled with all the fulness of God.*" Do you and I know what it is to be "filled with all the fulness of God"? We are men. The world sees us as men. But God says the world must stop seeing us as men in realizing that we are filled with God. What the pulpit wants today is the oracle of God. Why is it that ninety out of a hundred business men selected from our cities testified that what they wanted to hear in the pulpit was a message which was expositional and evangelistic? What does it mean? It means they do not want to see man; it means they do not care whether one man can lecture better than another. It means that they do not care whether one man's intellectual gifts are superior to another's. It means that they want all the intellectual power that a man has and all the personality that a man has to be absolutely lost in the expression of God's message; and none of us can stand on such

ground and meet those requirements unless he be a man of prayer.

Let us look at the examples of more modern days, as to this great truth. We find that the men who have really had preëminent power in the Church of God, not only as ministers but as Christian leaders, have been men of profound belief in prayer, men fixed in the habit of prayer. We talk about prayer. We feel it is necessary to open our conventions with prayer, that it is necessary to give attention to prayer; but *are we absolutely depending upon prayer?* Is it nomenclature? Is it a text-book, or is it a flesh-and-blood reality of faith, a very part of our lives? Are we praying men? Is every Association, every church filled with men who are men of power with God in prayer?

An evangelistic movement may go through all the forms and all the ceremonies of activity and all the organization of activity and yet utterly fail in God's sight. The world is sick of great movements which are man-made; the world is waiting, without speaking the word, to see a movement which is born of God. When the plan of a great evangelistic effort to win men was presented before the men of Chicago every man seemed to feel that it was a great movement for God. Men who had not been enthusiastic about other movements said, "We believe this is one of the greatest movements that God has ever led us to consider." I wish we could forget one another and that we could be relieved from the suggestion of human personality and from the limitation of human definition, and that we could realize that the one important thing we have

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to consider is the fundamental truth of prayer-power. There is no conquest which means victory elsewhere. It is God or it is nothing. It is supernatural power through natural agency, or it is nothing.

And what may it mean? An infilling of God's Spirit may come to us; but where has He ever come, definitely and permanently, simply through our human agency? This power has come where men have been praying. We want to *do* things. We want to get into practical activities. We say, "Give me pencil and paper! Draw this thing up! Call off a hundred names! Get this man on the telephone! Get in touch with this force! Dictate that letter! Let us be active!" And before we know it, typewriters are going, telephones ringing, men are taking taxicabs, men are going to different cities, there is a very whirlpool of activity—but it may all come and go and the real work not be done.

I heard an evangelist pleading with men to bring other men to the services, and he was earnest and sincere. He said, "No matter where they are, no matter who they are, no matter how you get them, bring them in here." And just at that very time I knew that twenty young men were in twenty different rooms in that community, with twenty other young men who were without God. Those twenty young men had consecrated their lives to the service of the Lord Jesus Christ in winning others to Him, and I knew that at that very moment they were working, some of them on their knees with men, to win them to Christ. I felt like saying to my friend in his enthusiasm and ardor, "Be enthusiastic, but let God work His own

way. Put your own enthusiasm and your life into this service, but don't run ahead of Him. Perhaps He is working another way as well."

Prayer has always accomplished. Prayer will accomplish. If we can get men to work who believe in prayer, what may be the result? Not only conquest, but *victory*. What if hundreds of thousands of dollars are raised for evangelistic uses, and a great sensation created? What if a hundred great dailies come out in big headlines as to what the Young Men's Christian Associations, uniting with all the Christian churches and Christian forces of North America, are doing to win men to the Lord Jesus Christ? It will be for naught unless the power of God comes into our lives and absolutely controls us. Would to God we could annihilate every other thought! We must gain not only the fellowship of Jesus Christ, but the power of the Holy Spirit. Jesus Christ gave us His example and exercised power; but He said, "It is wise for you that I, Jesus Christ, go away, for I send you my Holy Spirit." The day of Pentecost was the day of the outpouring of the Holy Spirit of God, who took the things of Christ and made them real to men; and this must be our power today. Jesus Christ will live and move and have His being in us, not merely in awakening the interest of men, but in thrilling men with a divine purpose through the Divine Spirit. Men will cut out their own interests. Men will not try to hedge with evil. Men will say, "I will come out from among them and be separate." We make fatal error when we compromise with sin in any possible way. The Lord Jesus

Christ calls for men who are absolutely His and who have learned devotion on their knees before Him.

But this is not enough. See the closing thought of this great truth! *The promises of God.* They are so complete it would be wrong, if we did not definitely turn to some of them, and consider what they mean. These promises of God are absolute. God pity the man that does not believe God's promises just as definitely as he believes in his own personal identity.

"Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name." (Psalms 91:14.) The *high* place is the place of victorious conquest. "He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life will I satisfy him, and show him my salvation." There are few passages that are more familiar than Isaiah 65:24. "And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear." Do we believe this promise? In Jeremiah 33:2, 3 we read, "Thus saith the Lord the maker thereof, the Lord that formed it, to establish it; the Lord is his name; call unto me and I will answer thee, and show thee great and mighty things, which thou knowest not." Read Joel 2:17, "Let the priests, the ministers of the Lord, weep between the porch and the altar." I heard in Edinburgh the illustration of McCheyne, and though I had read his life, this had never before so impressed me. We were standing near the old statue of Knox at the Free Church Assembly Hall entrance. An old Scotch-

man told me the story of McCheyne in his young manhood, how he stood Sabbath mornings in his church; how he leaned over his pulpit and said, "I cannot go on, I cannot go on"; how he broke down and wept like a child. Then he lifted his eyes to God and said, "O God, just take my people Yourself and tell them what I cannot tell them, and fill them with Yourself." The old Scotchman who told me the story leaned back against the Knox monument and said, "Do you know, friend, this man Knox did great things for Scotland, but young McCheyne's prayer touched a chord in Scotland and in Scottish hearts that even this great man never touched, with all his power. To think that when he was scarcely over thirty God called him away; but he called down the power of God upon Scotland, and it is with us still."

Prayer! What does it mean? Is it real? Is not Joel speaking the words of God when he says: "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen." These victories are all ours. These men lived in a harder time than ours. Think of Jeremiah and Joel and the other prophets, what they suffered

and what they faced, without the light that you and I have; but they believed in the promises of God and depended upon them. Yes, they lived in a harder time than ours, but they were victorious by faith.

Everything that God has given us should be utilized. There never was a time when God so signally gave to His Church men of great executive and administrative ability as He gives today; never a time when so many laymen were interested in doing for Him. In a church extension committee meeting, attended by men who represented money and leadership in the work of God, a man stood up and said, "We have confidence in the Church, we have confidence in the religious organizations of today, we have confidence in our pastors." Turning to his pastor, he said, "If you will tell me what to do I will do it and will go hand in hand with you in every possible way." That man represents the spirit of the Christian layman of our land today.

We, the members of the Church of Christ and of the Brotherhoods and of the Young Men's Christian Associations, the ministers of the gospel and the Christian leaders, have the balance of power, humanly speaking, in our hands. *We can do with the Church of God, in all its organized forces, what we will.* What then are we to do? Do you know? Do I know? I am frank to say I do not. But I want to lay myself on the altar of Almighty God and say, "O God, use anything and everything that Thou hast given, use it for Thy glory, in Thy way, and let me stay with Thee long

enough and meditate with Thee long enough to know and do Thy will."

Jesus Christ, only one, with only twelve men about Him, the multitude outside being without organization, went into the night and spent His time in prayer, gave His time that He might take it again and use it mightily. May we not let life's activities take the place of life's potentialities? God builds on His own foundation, and then the structure stands. Let us move at His bidding. Prayer is our place of discovery. Prayer means victory in conquest.

XIII

THE BIBLE EMPHASIS

PROFESSOR GEORGE L. ROBINSON
McCormick Theological Seminary, Chicago

I LIKE the association of "men" with "religion." It is out-and-out. I love that word "forward," and in connection with it, the word "movement." It means activity and life, and it is high time, as men, that we were giving expression more than we are to the Christian life within us. I love those two words "men" and "boys," because if we are going to have Christian men we must begin with the boys. We have to consider, then, the instrument to be used in the salvation of boyhood and of manhood.

A little while ago an English editor, who is spoken of as a twentieth-century editor, asked what were the chief dangers of England, and received this reply, among others: "The chief dangers of England are, religion without the Holy Spirit; Christianity without Christ; forgiveness without repentance; salvation without regeneration; politics without God; Heaven without hell." And I wish to add, "Christian work without the Bible."

"The Bible emphasis!" Is anything worthy of greater emphasis than the Bible? The proposition before our faculty at McCormick Theological Seminary, at this moment, is whether we shall allow a certain institution known as a Bible School to prepare candidates for the ministry and enter them *ad eundem* to our classes in the seminary. I am on a committee of the faculty to decide that question. I say it quite openly that sometimes men come from colleges without a knowledge of the Bible. They confess to me, after they have finished their junior year, that they think that they know the first half of the Old Testament, the portion we have just gone over, but that they have never yet read the second half. It is not always the college graduate who makes the greatest preacher. I shall unhesitatingly vote that men who come to our seminary and knock at the door with a goodly knowledge of the Bible shall be admitted, because the Holy Spirit through God's truth often calls men without a college education into the ministry and uses them after they have been partially trained. I set a very high value upon academic training, but the Bible is the Book of books and is worthy of the supremest emphasis not only in Christian work but also in Christian education.

I wish to use what might be called in the classroom an *a fortiori* argument: namely, this, that if the Old Testament is of value, and the emphasis we place upon the Bible is made proportionate to the value derived from Bible study, much more is the New Testament of value. Now, I go to the New Testament to find some particular passage, if possible, concerning

the Old Testament Word, and I find that "all scripture inspired of God is also"—and I emphasize the word "also"—"profitable." A few years ago, during the Pan-American Exposition in Buffalo, walking from my hotel along Main Street, I saw a sign, brilliant as could be, "Paris by gaslight. Once seen, never forgotten." The people who entered that place probably fancied that they received profit. The world gives us profit. The man of the world receives profit, as he thinks, from sin. I fancy that the Apostle, in writing to Timothy these words, and telling him that "all scripture inspired of God is *also* profitable," had the material side of life in mind. The spiritual world is not so easily grasped. The temporal world and the material world is all about us, attractive to the young man, and he thinks it profitable; but the Apostle says that the Old Testament Scriptures, because they have power within them, are also profitable; and so I wish to place emphasis upon that word "also" in the beginning, reminding you in passing that the Old Testament is clothed with and contains within it certain dynamic power. This Bible is different from any other book, to me. It is a book of power. Use it and it manifests its power. No man can read the Book without feeling that power, if he reads sincerely and carefully and meditatively. "All scripture inspired of God is also profitable." Profitable for what? For four different things:

First of all, *to teach*—to teach a man to think. The Bible sets a premium upon thinking. "The ox knoweth his owner and the ass his master's crib, but Israel doth

not know; my people do not think." Likewise in the New Testament: "Whatsoever things are right, honorable, just and of good report, think on these things." The Bible sets a premium upon thinking. Emanuel Kant, the great philosopher, in his class-room used to tell his students, "Gentlemen, I am not here to give you a system of philosophy. That must be wrought out by yourselves; but I am here to teach you how to think." And as a teacher of the Bible I consider that it is my chief function to teach students how to think. I promised a certain class, in connection with the Training School in Chicago, that I was not going to emphasize memorizing very much; that I would far rather teach them to think. Hegel went so far as to say that thinking was worship; and I really believe that the reason so few men study the Word is because they do not think. The Bible sets a premium upon thinking. It teaches the ignorant to think.

It tells men also to think about something, about God; for I do not need to remind you that the greatest doctrine of the Bible is the doctrine of God. But it also teaches one to think about duty, duty to God primarily. The supreme thing is to get men to accept Jesus Christ and have their wills conquered and made subservient to the will of God. That to me is the whole of religion. I see Christ praying in the garden, and I hear Him saying, "Thy will, not mine, be done." That is the model prayer for me from the New Testament. The longer I live the more I feel that Christianity is one continued, unbroken succession of will-resolutions. Our duty to God is first. "Blessed are

the peace-makers," who establish, not peace among men—that is not the true interpretation of the beatitude, but blessed are the peace-makers who establish peace between the individual and God. All other peace, national peace, individual peace, will follow as a logical sequence.

But, in the second place, the Bible is profitable because it reproves the wrongdoer. I see a prophet of the Old Testament standing before the king. The king says, "Art thou the troubler of Israel?" and with prophetic boldness, he answers, "Not I, sir, but thou art the troubler of Israel." Who would dare speak with such courage and rebuke a king, but a prophet, a mouthpiece, a spokesman of God? Here is another king, a good king, a man after God's own heart; but he is guilty of murder and adultery, and Nathan stands before him. When he relates to him that beautiful parable of the ewe lamb, the finest in the Old Testament, the king says, "Such a one must perish, he must die for such a crime." "Ha!" says Nathan in reply, "thou art the man!" David cowers before the prophet. Amos leaves his sheep, goes up to Bethel and preaches under the shadow of the palace of Jeroboam II, and Amaziah, the priest, comes out and remonstrates, "Are you aware that you are denouncing the king who dwelleth within these walls, telling that he will be carried into captivity? Go back to Judah and preach to your own people." Whereupon Amos responded, "I am no candidate for the ministry, I wasn't born in a manse. I am not a professional of the schools of prophets. Rather, Jehovah took hold of

me when I was feeding those sheep down in Tekoa, and bade me to come hither and preach the truth, and preach I must." So John Knox said, in High Street, Edinburgh—and you can read this motto on the walls underneath the ceiling of his study today, "I am in the place where conscience bids me to speak the truth; therefore the truth I speak, impugn it who list." John Knox was a prophet even as Amos, Elijah and Nathan were pioneers of prophecy. I tell you, the holy scriptures of the Old Testament are profitable to reprove the wrongdoer.

But they are also profitable to correct the erring. For example, Hosea paints, in succession, the steps in the downfall of his people Israel, over the precipice of ruin and exile: lack of knowledge, pride, instability, worldliness, backsliding, corruption, idolatry. Over the precipice they are about to go; and Hosea as a prophet of love says, "If you only knew how God loved you, you would come back." It is the Old Testament Scripture that tells us that. And Isaiah, going out to Ahaz, in the streets of Jerusalem, says to the king that he is making a colossal mistake; for he has just dispatched an embassy across the desert to Tiglath-pileser inviting him to come and deliver him from two threatening foes, thus leaning upon the arm of flesh when he ought to have depended upon God and his promises. Isaiah says, "Ahaz, don't do this," warning the king against the folly of his policy, telling him that there is no such thing as "conspiracy" if God is on our side, but there is real conspiracy if God is on the other side. Malachi is another example. He

stands up and rebukes the people of his day for divorce. Oh, that we had more Malachis today, telling men, as he did Israel, "It is not right for you to put away your Jewish wives in order to marry Gentile women." Malachi, as a prophet, rebuked the erring.

But, lastly, the Old Testament is profitable, for instruction in righteousness, to everybody. It is not limited to those who err; it is not limited to those who are doing wrong; it is not limited to the ignorant, to teach them; but it is universal in its influence. I think of the Ten Commandments which are like a fence of ten sections about the individual. What a beneficent thing it is to have a fence about us, not to be left to our own caprices. I occasionally see people who seem to be left to themselves. They are drifting, they have no moral sense to guide them. But God has thrown His law around you and me, as something to protect us, to sharpen conscience. What did Paul say about this law of the Old Testament, this moral law? He said, "I should not have known sin had it not been for the law." It is the law of the Old Testament that really discovers conscience. It quickens conscience and points to the need of a Saviour—that moral sense which God has given to every man. I have never seen a person, not even in the Soudan, who did not have a conscience—quick and just as active and just as acute and sensitive as ours. Pagans know when they do right, and, until mature age at least, are quite cognizant of when they do wrong.

My conclusion is to be found in that same great verse of Paul's to Timothy, to which I have been al-

luding: "that the man of God may be complete." Did you ever stop to think that if a man is saturated with the Bible he will be practically "complete"? I mean by that that he will be so furnished with food for thought that if he is stricken in body and compelled to live a recluse, he has food and material to think about. He is not discontented, because he is happy. He can sit in the home and await God's time. He is not chafing, he is not threatening to take his own life because life is a burden to him. No, the man of God who is saturated with the Bible is complete in himself, and also "completely furnished," equipped, to do every good work. That brings me to the very practical application of all this. If we had the Bible a living force within us, we should be equipped for personal work. That is what our Associations, our Brotherhoods, our churches, stand for—personal, individual evangelism. I know Christ, I know what it is to see Christ. Christ is real to me. Christ is my Saviour. I speak with Christ, I commune with Christ. I sit by the grave of my little one, with the solemn spell of the eternal world upon me, and Christ is my only cheer. Thus the Bible prepares one for this world, provides "a goal" for the boy and for the man so that he is not left to drift, not left to wander. Life means something.

One Saturday afternoon, in our cleric in Chicago, we were discussing the meaning and value of life. Some one remarked that educated people, even those of university standing, were guessing, these days, as to what the meaning of life really was, and that men had

very distorted ideas of life. There is a mysticism about life; but when I think of life, I think of that passage in Deuteronomy 8:3, "Man doth not live by bread only," but by the word of God. I think of Hezekiah, in his song, "By these things men live"; I think of these words of Jesus, "And this is life eternal, that they may know God." There is a mysticism, I repeat, about life. I look upon a corpse, and there is a vast difference between that corpse and the living person before death came. Life! Eternal Life! The New Testament Life! For my argument is an *a fortiori* one; if the Old Testament is profitable for these four reasons, then much more the New Testament. It tells us about Life, about God, about our Father, and the necessary corollary which follows, that we are brethren, that there is a solidarity among us, and that when one of us is injured, when one of us sins, or when one of us is lost, our hearts are grieved, for we are brethren, sons of one Father. The glory of the Old Testament is that it runs humanity's streams back, back, back to one pair. It is the only religion in the world that does. One single pair—humiliating on the one hand, but full of Christian hope on the other—one Saviour, one common end.

Oh, how unwise it is to let boys drift and grow old without the Bible; for just as every other portion of the Bible is true, that last chapter of Ecclesiastes is also true: namely, that it is necessary to remember your Creator when you are young; for when age creeps upon you, you lose your appetite for God. Let us seize the opportunity, let us as one man enter upon

this crusade, let us make it life-long—that is enough for *us*. Let us have many "culminating days." Let us not wait. Let us pray; let us study the Bible and get ready to use the Great Chart, and then we shall be able to steer men across the ocean of life. I give you my solemn testimony from an experience of almost forty years that when we have steered others, or tried to do so, we shall have a reward in our hearts which will bring joy indeed.

XVI

THE SOCIAL EMPHASIS

PROFESSOR GRAHAM TAYLOR

President of the Chicago School of Civics and Philanthropy; Professor of Social Economics in Chicago Theological Seminary

THIS social emphasis is not new. It is not only as old as Christianity, but it is as old as Judaism. It is as old as the second table of the law, the summary of which is, "Thou shalt love thy neighbor as thyself." It is as Christian as the law of neighbor love, and that rudiment of all Christian ethics, the Golden Rule. Moreover, the *social* emphasis is not a substitute for, or anything that is preferred to, the *individual* emphasis. It is short-sighted to ask such a question as whether you will work for the individual or for his surroundings. You cannot work for one without working for the other. You are not shut up to any such dilemma as that. Is a man a monad? What is a man but a complex of relationships? You strip yourself and myself of what our relationships have given us—father and mother, brother, sister, playmate, workmate, fellow citizen, neighbor—and not a man of us would dare look at himself in the glass. We should be a blasphemy of our former selves. Put one of us

in a retort and take away everything that somebody else has put into us by those contacts which make life itself, and you have just your self-made man, who generally worships his maker.

You ask whether to work for the soul, or for its surroundings. What is the soul? Is it anything but the self? It is all I am or all I can come to be. I don't want any man to come and tell me he loves my soul if he doesn't love me; if he doesn't care about my life, or whether my wife can stay at home to take care of the babies, or whether my children can get a fair start in life, or whether I have a hovel or a decent house to live in, or whether the city is given over to corruption so that I cannot bring my children up safely. What do I care if he cares for my soul and doesn't care for me and mine? I say, the soul is nothing a man *has;* it is all a man *is* or can become, and a man is nothing and becomes nothing unless it is in connection with others. "Work for the soul, make a man good?" Surely. And that good man makes his surroundings better. That is all true, but it is only the half truth. For better surroundings help to make men good. Now, I know that. I moved with my family into one of the great cosmopolitan districts in downtown Chicago, filled with factories and railroad tracks and tenement houses, and with a population that sometimes so confuses me with different languages as to make me doubt whether it is Babel or Pentecost. There was no earthly use in telling the boys in the Sunday-school or the day school, "Now, be goody-goody and you will be happy,"

when we elected the worst men in the ward—dive-keepers, beaters of women, betrayers of girls, gamblers and servants of the devil generally, to represent us in the city council of Chicago. Our votes belied our Christian teachings. And I want to assure you that when we elected decent men to represent the ward in the city council of Chicago, who could preside over the graduating exercises of the public schools, then to tell a boy it was worth while to be good, and that a good man got ahead in the world and had some respect shown him, was something of a different proposition from what it had been before. We were literally forced into ward politics, in a non-partisan way, to make the surroundings better; and it helps every Sunday-school teacher, every Young Men's Christian Association man, every pastor, every physician and everybody else who has the care of another, to make men good.

I say the "Individual Emphasis" and the "Social Emphasis" are two sides to the same shield, and we have kept those two sides far apart in our religious life, long enough. As the labor men say, we are "not going to stand for it" any longer. We are going to work both ends at once, just as hard as we can, and meet in the middle. That is the way to save the world, that is the way to save a soul. It takes more and more of a saved world to save a soul. In the evangelistic work in which I was long engaged as a pastor in Hartford, Conn., in its old downtown Fourth Church, I found that out. I was brought up so sheltered in the best of homes that I had never

known the conditions of life in the people's world. When men rose up in response to my appeal and said, "See here, if you knew how I live and have to live, and where I work and have to work, and how I earn my livelihood, you would know that I couldn't accept this doctrine of the pure heart," I didn't believe it. They said, "Come and see," and I went and I saw, and all I have to say is I had to begin to evangelize the lodging houses and places for workingmen to eat, and their recreations and civic conditions generally, in order to save the soul of a man that I had been deluding myself into thinking could be half saved—inside and not outside. You cannot have a saved soul in a lost body. You cannot have a saved life survive in unsaved surroundings. You must save a larger and larger part of the world and a man's relationships, and make his surroundings at least compatible with the ideals of life which you are holding out to him, if he is ever to realize those ideals.

Somehow or other, we must make the way of earning a livelihood more compatible with, and less contradictory to, what we call the "way of life," or we will lose the men that we think we have saved. One of the most distinguished evangelists in this country told me that the earth simply gave way under his feet when he went back to the same communities where he thought God had about revolutionized human life through him—six, seven, eight or ten years after—and found things just about the same as before. Some of the people were just where he had found them when he began. Some of them he thought were

surely up and out. They meant to be, poor souls. But the undertow of everything that surrounded them was too much for them. I have never had such heart-breaks in my life as in going back to that old field, and finding right back in the old places men who had seemed to climb up over my life Godward from the lower strata of life, and then stood as well as I could have asked them to stand, wanted to be saved as much as ever I wanted them to be saved—poor fellows—and then, after living conspicuously Christian lives, aggressively engaging in evangelistic work and lifting other men up out of the ditch just behind them, had slipped back. Why? They hadn't had the atmospheric pressure of right surroundings. A great German theologian and philosopher has defined law to be "the steady pressure of divine love." Every man of us needs that steady pressure. You and I do not know what it is not to have it. It comes through the home to us, it comes through good associations, it comes through the better neighborhoods. Remove it, and who of us knows what would follow?

A foot-soldier in the Civil War told me that the carnage of the battle, the crunching of the bones of the wounded under the cannon wheels, the awful agony of the dying, were not so appalling as the collapse of character when men were taken away from the atmospheric pressure of those things that had surrounded them. Hawthorne, in his Consular Sketches, tells this story: He was sitting in the United States Consulate in London, one day, when a gentleman came in—a fine-appearing fellow. He said,

"You can keep my mail here, addressed to Rev. So-and-so, until I return." Hawthorne said he would watch out for him. One day in comes his gentleman, so disfigured, so changed, that he was scarcely recognizable. Hawthorne rose and said, "Come into my rear office." The gentleman reintroduced himself. "Yes," said Hawthorne, "I know you. You are the Reverend So-and-so. You needn't tell me anything at all. You have been lost in the crowd. You didn't know how weak a man you were when you were at home. You go home and stay there. You keep within the restraints and impulses of your better surroundings." Now, I do not say we are all as weak as that, but no man knows how weak he is; it is high time that we make it easier to be good and harder to be bad. It is no excuse for leaving it easier to be bad and harder to be good to say that by a whirlwind of revival we can get man back from that far country. I tried that for twelve years or more in Hartford, Conn., right in one place, and I want to say that the fellow that stays in one spot as an evangelist has a better chance to test the results of his work than the man who travels on to the next place by the next train out. But today the forms and faces of men whom I have loved, in whom I have invested my very life, and who I believe wanted to be saved as much as ever I wanted to save them, come up before me; men who went the way of the town, with their associates. The Church was not strong enough, religious associations were not compelling enough, impelling enough, protective enough, to sustain the poor fellows. And

I do not mean poor groveling tramps. I recall one able man in a high position whom I laid in a dishonored grave. All his associates were on the other side. What could anybody do? Down he went, because his associations were that way, and there was nothing like the strength of association on the other side. He joined the Church, too, but that did not change his associations. The church fellowship was not attractive and strong enough to uphold him in the Christian life. So I say that we do not have to choose between making men good and making their surroundings better. When we make men good they ought to make the surroundings better, and when we make the surroundings better it certainly helps to make men and boys good.

Now another idea we want out of the way is that this social emphasis is an alternative to a religious emphasis. What is religion? Why, it is what I have defined life to be. It is relationship. I learned that in struggling with the anti-religious radicals in Chicago on a free floor, where every man was the equal of every other man and each man had only three minutes—and you can stand anything for three minutes, especially if the other fellow has to stand your three minutes. Well, the war of the worlds was on. Every last man there seemed to have this idea of religion, that it was something superimposed by an arbitrary divine authority; worse still, if they did not recognize divine authority at all, that it was something superimposed by a small class of people upon the mass of people, who were held up to reprobation or ostracism

or condemnation if they did not square to the creeds and standards of the other class. Altruism, the anarchists said, is the superimposition of one will upon another, the *alter* upon the *ego*. "No," I replied. "It is no such thing. Altruism means serving the people, helping people." Well, then they came back at me this way—they said, "See here, there is no motive that moves men except self-interest." "There isn't?" I said. "No, none." "What would you do," I asked one of them, "if that house were on fire and you saw a woman up on the third floor with a baby in her arms and the flames and smoke all around her? What would you do?" "Well," said he, "what do you take me for?" I said, "I take you for a great big-hearted Dutchman who would go in and get them out. But why would you do it?" "Self-interest," he replied. "How do you make that out?" "Well," he said, "under those particular circumstances and right then and there I would rather do that than anything else." That was a better definition of self-interest than I ever heard before. It takes within the circumference of the self, the woman and the child on the top floor of a burning building!

There was another man who was the editor of an anarchist paper. He said the same thing to me, that men are moved only by self-interest. He was an exile from Russia, a great big dignified Russian. "Now," I said, "I can't get that through my head. Suppose there was a little girl over there and a big brute of a man came along and began to beat her"—he didn't believe in interfering; every man was a being inde-

pendent of every other man, who could live in a perfectly free society, in a voluntary association, instead of being restrained by coercive law. I said, "That is all right, a fine ideal, a splendid idea of humanity, for yourself and myself; but, now, that little girl over there—some fellow has forgotten all you have been talking about and he has beaten that little girl badly." "Well," he said, "I am so sensitively constituted that the injury to that child would hurt me so much that in self-defense I should have to go over and make him stop." Both men were entirely serious. Really these men had a more comprehensive idea of what self is—taking in the other fellow—than I had.

So I say religion is made up of relationships. Jesus' idea of religion is the ideal of what the relationship should be not only between the one man and the one God, but between the one man and every other man who is also related to that one God, as creature to Creator, as Father to son. I have flanked those fellows on that free floor every time by that definition of religion. Every time they had nothing to say against it; but, they said, "That is not fair, that has not been the religion of the churches." "Very well, that may be," I admitted, "but that is the *Bible* idea of religion, it is relationship—and creeds and churches and sermons and ministers and rituals are impressions and expressions of that relationship which each one of us has as the son of one God, and that each of us has as brother and sister to every child of woman born." That is religion. Now, I do not say we have *attained* this relationship, but I say this relationship of sonship

and brotherhood is in process of attainment and is being experienced, is possessed potentially. For the ideal must always hover over the real.

If that is true, this emphasis on the social side of things is a protest against trying to be religious all alone by one's self. The Young Men's Christian Association enters that same sort of protest. It is a protest against that awful dualism, paradox, contradiction, of having whole communities of Christians that are not Christian communities; individuals by the score professing allegiance to Jesus Christ while business is running wild into materialism, political life is making it harder to be right and easier to be wrong, civic administration is inefficient, housing conditions are bad, child labor prevails, women are overstrained, motherhood is sacrificed—in communities of Christians. They are not Christian communities; their public life is pagan, their corporate life is heathen. Yet their poor souls rise up and try to have the individual life Christian—as though you could live the religious life on the perpendicular, on a straight line right up between you and God. You will go no straighter up toward God, no farther up toward Heaven, than the length of your horizontal religion. All the law and the prophets hang on two commandments, not one. The first, of course, is first; but it implies a second, "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength"; and "the second is like unto it," "Thou shalt love thy neighbor as thyself." On these two laws hang all.

Now, you cannot be religious Godward if you are

not just as religious manward; for the great white throne is before us, the tremendous assize of the judgment is portrayed in advance: "Come, ye blessed." Who? Those who have been in right relationships with their fellowmen, who gave the cup of cold water to the little child, who, when the stranger came into the neighborhood, took him into sympathy and help, who went to see the widow and the orphan in their afflictions, who visited the prisoner after his first sentence and helped him up and out—"Come, ye blessed!" "But, Lord, we didn't know it was you we were doing it to." "Well, but I was so identified with every one that you couldn't do it to any one of them, that you didn't take Me in." God Almighty identifies himself with every human being, and if you and I do not, why, then we are not Godlike. Godward to man! Yes, but manward to God! These are the marching orders of the Church.

The social emphasis is just as personal as religion is, and that is about the most personal thing there is. And, on the other hand, the individual emphasis is just as social as the life of a mortal man is.

The cities are making the sharpest turn in the history of civilization. They are absolutely dissatisfied with their conditions. They say these conditions need not be, that there is no use fumbling along any more in the dark. We have got to find out what the actual conditions are. Mrs. Russell Sage's name will be handed down to posterity as one of the farthest-sighted givers who has ever been known in America. The magazine with which I am associated, *The Survey*,

put from fifteen to twenty-five expert investigators into Pittsburg for a year and a half to look into the housing, into the street-cleaning, the care of children, the casualties in the steel mills. At the end we had a big exhibit in the Carnegie Art Gallery. For instance, the death-roll of people who died from preventable causes was simply awful. We found there the highest death-rate from typhoid fever of any city in the United States during a period of twenty-four years. Most of the victims were workers among the steel plants. We found the most awful industrial casualties that had been recorded anywhere. We sent out detectives and investigators to count those missing from the homes. Around the art gallery we made a frieze of silhouettes, men's figures, women's figures, children's, each figure standing for a man, woman or child who died a preventable death, whose life might have been spared by better conditions. Well, that procession of the dead took hundreds of feet of wall space. We had photographs of interiors and exteriors. When we rounded up these object lessons and visualized the situation we said, "Gentlemen, here are the goods; we have delivered them. We do not mean to hurt this town. We want Pittsburg to become the most conspicuous example of a town that uplifts itself, that brings its civic ideals up to the standard of individual character." One of the most influential citizens publicly said, "I am ashamed of my city. I am ashamed of myself." Now, that was a painful piece of surgery, but I predict that Pittsburg will become one of the model cities of the United

States. It could not have started to be such until actual conditions were known.

The cities are beginning to survey themselves. We have just been looking over Gary, Ill., one of the recent made-to-order cities. There are ten thousand people there. The Steel Company built it, at the foot of Lake Michigan. They have spread their mill-yards for eight miles along the shore of Lake Michigan and have not left the ten thousand people of the city any access to the lake, which is the only feature of natural beauty and of health and recreation. You have to go four miles around one way or the other to get to the lake shore, that is half a mile away from your home! What do you think of that sort of town planning? Do you suppose, if the churches and Young Men's Christian Associations stand still about that matter, they will have the influence they would have if they led the way to the lake? I should like to know if that is not a religious and moral question.

It is good to criticize, but it is better to construct. It is good to destroy vice and saloons and brothels, but it is better to build and so plant human life that it won't want those things. It is good to know what not to do, what not to be, and where not to go, but it is a great deal better to tell them what they shall do and where they shall be. It is good to be negative, but it is better to be positive. It is good to overcome evil, but the Bible way is to overcome it with good—the preoccupying, prepossessing proposition. All I am asking for is the extension of the Young Men's Christian Association's physical culture department

and railroad branch. It is good to reform, but it is better to form. Horace Mann, the great educator, said, "One formatory is worth ten thousand reformatories." It is high time that the Church became a formatory, an ideal of what civil, social, industrial life should be. The signal is sounding for a plan, for a program which shall be educative, which shall be co-operative, bringing into coöperation the public and private and voluntary agencies; a plan of action which shall take into its purview the housing of the people. You cannot have good homes and wretched houses. Look into them and see how you would like to live in some of them. We were trying to get better building ordinances in the Chicago city council and one of the contractors who build tenement houses to sell roared across at me, "Have you ever built a tenement house?" "No, sir," I said. "Have you ever lived in one?" He hadn't, but I had.

There is a fratricidal war on, and it is a shame to our Christian civilization. I have been in between "the sides" in that war. I have never been on one side or the other, being always asked to arbitrate by both sides in these industrial differences. I tell you, when we differ, we differ, in Chicago. You get in between those upper and nether millstones and you will know what I mean. A committee on industry reported two weeks ago in Boston, to the National Congregational Churches Council, a declaration of industrial faith against wrong industrial conditions and for the human rights involved. It recommended that their Brotherhoods take up the function of finding out what these

industrial conditions and relations are; and in a Christian, quiet, educative, constructive way try to improve them. There was a call for the question. The moderator said, "This is a tremendously important question to decide without discussion." "Question!" they said, from all parts of the house. "Well," he said, "we will have it on a rising vote." Every delegate from the Atlantic to the Pacific rose *en masse*. Thus the sons of the Pilgrims swing into line with the industrial policies of the other church fellowships. It is time to strike for a great formative Christian ideal of the places we are living in, of the shops we conduct, of the relationships we sustain to our brother men.

The leisure problem is as big as the labor problem. As many men go wrong in the time they have at their own command as in the time they are under the command of others. Chicago has put twelve millions of dollars into playgrounds, absolutely dissociated from anything wrong. All this interest, desire and passion of the young for recreation, intensified by the monotony of modern industries, has been thus seized and turned to advantage.

The immigration problem is simply momentous. As a nation we are not doing anything intelligent or sustained to solve it. We great big men sit with folded arms while ruthless exploitation of immigrant men, women and children in all our cities is taking place. I can't stay a Christian, and I can't stay a man, and see that kind of thing go on without doing someing. We ought to be ashamed of ourselves.

As the Church serves the community best, it will be

served by the community most. It is the Church for the community; it is the Church and the Christian forces which build the community up out of themselves, that are themselves built up out of the community. What I am pleading for is that the Church should exercise its supreme functions in doing three things for the community: First, idealize it. Run up your Christian ideal of what a man was meant and made to be; what a woman, child, group, family, a ward, a city, were meant and made to be; and float it there by your worship, high overhead, like the flag of the Kingdom. Inside and outside the Church, work to reach that ideal. Then keep your dynamo going to generate the power of a self-emptied, Christ-possessed life. That power, and that power only, will drive all this civic, industrial and social machinery. Thus the Church is building better than it knows. Religion is getting outside of church walls into the open. The Church was never more needed than now, and the Christian manhood of this nation never had such a chance in the world to manifest the ideals of the Church. Let us manifest them in Minneapolis and Chicago and Toronto, in St. Louis and Buffalo and Montreal, and in the smaller towns and country places.

But there is a cross between the ideal and the actual. Some of us will make less money, some of us will have to break with our party, some will have to go back on what has seemed to be a well-sustained course. For the glory of the crown of a humanized city, of a Christianized State, let us bear any cross,

the cross of an economic self-denial, the cross of industrial self-denial, the cross of political self-denial, the cross of social self-denial, and lay the crown at Jesus' feet.

In Rochester the men were out of work for many months. A Young Men's Christian Association man went around with a petition to get the city to put the unemployed at some needed public work. He happened into a labor meeting. They didn't know him, nor he them, but they were talking about him. One man said, "It seems to me as though Jesus Christ had died again. Nobody seems to care whether we or our families have any living or not. But I heard that a Young Men's Christian Association man is getting out a petition to have the city put a lot of us to work. Boys, Jesus Christ must have come to life again, He must have risen from the dead again." I wonder if we cannot rise with Him into a newness of life, and with Him die to the lusts we have lived to gratify. We should be dead only to them while our life is hid with Christ in God. Then in the glory of His appearing in the rehabilitated town, in redeemed industry, in our saved country, we shall appear with Him in glory.

XV

THE EVANGELISTIC EMPHASIS

FRED B. SMITH

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THE social aspect and the individual aspect of Christian work have sometimes been regarded as gladiators in the arena, bound to fight to a finish—only one to live. Yet the social message and the individual message are not foreign, are not antagonistic, are not pitted one against the other, and somewhere in the realm of Christian methods there is a way for these two to work together in great harmony.

I do not need to define evangelism. Every chapter in this book is a definition. I would not contrast boy evangelism with evangelism for adults; neither am I to discuss educational evangelism as opposed to revival evangelism. I am not setting any one of these against another. But the unit of each is the individual, and by individual evangelism we mean that divine work of leading individual men to a saving knowledge of Jesus Christ as the Son of God.

In Madras, India, some years ago, I was entertained

at tea by a professor in an educational institution. In referring to the work of a missionary stationed there he said, "I am afraid he is doing the cause a good deal of harm." I was surprised and sorry to hear that, because I had known the man when he was a student, and regarded him as a very choice Christian leader. The professor's worst charge against the missionary was this, "Every time he gets up he presses an evangelistic proposition"; and he went on to describe a meeting of missionaries held not long before, when the young man in question was present, adding, "I declare, I thought he was going to have an altar service before he got through." It happened that the next afternoon I was at tea with that missionary in the compound at the west of the city, and as we sat in his little garden, he said in a kindly tone, "I am rather afraid that Professor —— is doing the cause a good deal of harm in this town." In surprise I asked, "Why?" The answer was, "He is so cold and educational. He is bound to apply the educational test to everything that comes up, and he seems to have a depressing effect upon our evangelistic movements." I met those men again and again and learned that a deep Christian unction moved each of them. It was a pity that each did not recognize in the work of the other the complement of his own work. As I viewed that situation I was fully assured that both the educational message and the evangelistic message were greatly needed. I am strongly persuaded that in the Christian methods of this day we must learn to accent these two ideas more and more as one. Does

the individual evangelistic appeal yet live, or have we socialized the whole proposition, and have we cut out that vital direct message which looks a man square in the eye and says to him, "Ye must be born again"? Is that eliminated? I think we are to continue with great power to sound out the individual evangelistic appeal, and in support of that belief I suggest the following reasons:

First, we are to do it because, after all has been said and done, the supreme evidence that the Christion religion is not *a* religion, but *the* religion, is that it is evangelistic and proposes to evangelize the world. I know Mohammedanism has, with the sword, made great conquests; I know Mohammedanism is today making tremendous advances. I know Buddhism has sent its teachers here and there. But if you are a student of the non-Christian religions, and have been thinking into the philosophy that produced them and the elements that attend their worship, you must agree with me that the only religion in the universe that can ever evangelize the whole world is the religion of Jesus Christ, because it is an evangelistic religion and seeks to lead individual hearts into personal relation with its Author.

One night, in India, I entered a compartment car, to ride to the far north. I was more or less disturbed when I found that I was in traveling companionship with two Hindus, entire strangers to me; but I do not think I ever made a more delightful acquaintance than I found in one of those men, a lecturer upon Hinduism. When he learned of my identity he desired to talk only

of one subject—religion. I do not recall that our conversation slackened at any time, and all the while it was concerning *man's religion.* He took out of his little grip-sack some hymns of the Veda, and when I had read them he asked, "Have you anything more exalted than that in the Bible?" Finally, after a good deal of debate, he did yield a place of pre-eminence to the Sermon on the Mount; but, he added, "If you will eliminate the Sermon on the Mount there is nothing in the Christian Bible more beautiful than the things we have in our hymns of the Veda." In the ideals of life and service he propounded that day, in the name of Hinduism, he included every ideal that Dr. Graham Taylor has so forcibly stated in his chapter on the Social Emphasis. Yet as I looked out of the windows I said, "God pity the country that has a religion containing only *an ideal, without a spiritual dynamo to reach it.*" It is the picture painted on the wall. The evangelism of the individual soul is the dynamo that says to the man, Here is the power to reach your ideal. Therefore individual evangelism is the thing that makes the Christian religion not *a* religion, but *the* religion.

The sounding out of a vigorous individual evangelism is going to be the solution, in the last analysis, of most of our problems. What are our problems? We face a country with a considerable number of young men in it who, while not denying, somewhere, a first cause, that Herbert Spencer referred to, "do deny the presence of any personal God or of supernatural intervention of any kind." There is a sort of

intellectual perplexity that drives a man eventually into a corner, and he has to assent to some kind of a first Creator. We are not to face gross infidelity, but we are to face a generation of young men, many of whom have had the nerve cut that should render them sensitive concerning the personality of God and the personality of Jesus Christ. At Lake Geneva, in Wisconsin, some years ago, a young student from the University of Minnesota sought me out. He was the physical director of his university—not a Young Men's Christian Association man. I was perfectly amazed to find that he had dismissed practically all of the supernatural and personal elements from his ideas of religion. He believed that somewhere there must have been a sort of unusual power that once acted, creating the universe and setting in motion the elements that by evolutionary processes had developed to their present stage; but when he came to those fundamental things that take in God as a Father, the Bible as a book of authority and Jesus Christ as a personal Saviour, he eliminated the whole thing. Yet he was hungry for help, and I remember one expression. He said, "Mr. Smith, it would have been better for a man not to have a brain at all than to have a brain that gets befuddled on this question, if the Christian religion is true." I got up arguments for that young man night after night. I talked with him more than once, but with little avail. Upon a Sunday there was an evangelistic meeting for men in the auditorium. One young man came from Rockford, Ill., to visit the man from the University of Minnesota. They sat

in the service together. To my great surprise, when I gave an invitation at the close of the meeting, for men to request prayer, the young man from Rockford was the quickest in response. But he was sitting beside this young man of strong tendencies to infidelity, and I said to myself, "I must get him away from there quickly or this whole impression will be dissipated."

I went down as soon as I could and the young man from Rockford said to me, "Mr. Smith, I have been twelve years getting ready to make this confession." I congratulated him upon his decision and was about to turn away when I felt a hand clasping mine. I turned and looked into the face of the physical director of the University of Minnesota, who within forty-eight hours had been telling me he could not believe in a personal God or a personal Christ. He held my hand while he said, with trembling lips, "Mr. Smith, it is all right with me." Later he made this statement, "When I saw that man, whom I had known from my very boyhood, rise before an audience of men to confess his personal need of God, I said in my heart, 'That is supernatural. God is in this place.'" To this day that young man is a consistent Christian. For proof of the presence of God and of the divine presence of Jesus Christ, I know of no such argument as a direct, clear, definite evangelistic manifestation. You cannot reason that out by any natural processes.

How are we going to lift men permanently to such a plane of service and sacrifice as we have portrayed in all these chapters? How are we going to hold men

in such life relations as that? Social service may become the cheapest of terms, if it is social service without the living foundation that links itself with the Infinite. Some time ago I went to a great sociologist to get him to give an address before about seventy secretaries of the Young Men's Christian Association. I told that expert in sociology what I wanted. He said, "I will not go. It would be a mistake to stampede the Young Men's Christian Association into a purely social program." I said to him, "You over-estimate your ability; you are not going to stampede anybody. Talk the best you can, and I will trust those men to stay on an even keel, for I have watched them a good many years, and they do not stampede easily." He then made this statement: "The Young Men's Christian Association has been markedly blessed of God because it has been sounding out a clear evangelistic note. You may as well tie roses on dead bushes and call that raising flowers as to talk to men about social service, unless you get them related first to Jesus Christ as Saviour and Lord." Now, I am so sure that the ultimate anchor that is going to hold a man to that life of service is the power of Christ, that I have a deep conviction that the Men and Religion Movement must sound a strong individual evangelistic appeal if we are to realize this service life.

Dr. Graham Taylor has said that ten years after some of his great-hearted evangelistic work in Hartford, he went back to shed tears because many of these men had lapsed into their old condition. I wonder if a good many social workers have not gone back, ten

years after, to shed tears over social conditions that had lapsed. I remember well the first time I heard the Social Emphasis. It was presented at a convention at Springfield, Ill., where I was then general secretary of a Young Men's Christian Association. I went back to my field with that message ringing in my ears, a message which has never been forgotten from that time to this, saying, "There must be a new emphasis in the Christian program in this town." And there was. I was there last October, and I think one of the saddest things I heard was the report of the man who was elected chairman of that progressive civic reform committee. He said, "We held our grip for about four years. Then the men grew tired, and we are back now about where we were." That is not saying anything against our program at that time. But somehow or other we did not set in motion a spiritual dynamo that could make the work perpetual.

Our program must include a vast number of men who are not to be classed among the unfortunate or the destitute. I was speaking in Winnipeg one night, and a prosperous young man, not a Christian, stopped me after the address, as I was hurrying away, and said, "Why don't you fellows talk about the men that need this most? You stood up tonight before those men and talked about the down-and-out and the unfortunate and the laboring man who is not getting his rights. In God's name, why doesn't somebody go out and evangelize the rich?" Then he told me that from his neck down to his ankles he was paying the penalty of sin because somebody had not sounded out God's

note of personal salvation to him in an earlier day. Not an unfortunate man in social life, not an unfortunate man in commercial life, not an unfortunate man in political life, but a fearfully unfortunate man in moral life. There are literally millions of young men on this continent who need to be evangelized though they have no distress about their bread or their bed.

Are we a little sensitive about sounding out this individual evangelistic message? Have we let the man come along with his pooh-poohing, cheap reference to "the old evangelism," and have we let him stir up our insidious pride until we ourselves are a little afraid to go squarely up to a man with the evangelism that is as old as God and Jesus Christ? The Church of God will be a long time, even in eternity, in finding out just what D. L. Moody's message meant to the world; and I pity the man who is so small and shallow in his interpretation of modern days that he would cast anything of discredit upon that. I shall feel honored if I can so live that I may be mentioned in the same generation with Dwight L. Moody—and his was an evangelism that swayed this country by dealing squarely with the individual lives of men. Are we afraid of that now? Do we think that message weak, and sickly?

There is a business man whose friendship is a closer tie, perhaps, than any other tie in the world except flesh-and-blood kinship. I recall meeting him one day when New York was being swept by a commercial panic. The whole city was under a cloud, strong men

were weak, and I trembled for what was going to happen to Christian institutions and benevolences. I shall never forget that that business man, in the midst of that scene, did not direct his conversation to a discussion about stocks and bonds and banks and trust companies and the like, but with evident delight told me that a very humble man had accepted Jesus Christ as the Son of God and was going to join the Church the next Sunday. *He didn't regard that an unimportant topic.*

I remember meeting, one night in a storm, one of New York City's greatest physicians, a man who in his life is wielding great influence, dealing with great interests. He was at a little fruit-stand making a purchase. As I greeted him, he asked "Where are you going?" "I am just catching a suburban train to go out home." He said, "Take the next." I said, "No, I can't. I shall miss dinner." He said, "I don't care if you do. I want to tell you something." And that great New York physician made me miss my train while he put his arm in mine and walked down the street through the snow-storm to tell me this story: "About eighteen months ago, a young man came down from upper New York State to this city. His mother sent a letter to me. Then I got worried about him, saw him drifting in the town life. Some time ago I sent for him to come to my home for dinner and to spend Sunday. In my library that night I got up nerve to talk to him about the Church and about Christ. He told me he believed he ought to be a Christian, and that he would. Last Sunday morning I saw him join our

church, and, somehow, I feel as though I had had something to do with that and I wanted to tell somebody, and you are the first fellow I have seen." That man didn't think it was weak. He thought it grand and strong.

As Stonewall Jackson stood one morning at the door of his tent, the soldiers in blue in the distance, beside him the soldiers in gray, a battle being imminent, he offered a prayer like this: "O God, bring quick victory to one army or the other. O God, settle this cruel warfare and send us back to our homes, to our God-given purpose of winning men to Jesus Christ." Stonewall Jackson didn't think it was a weak thing.

I pity the Men and Religion Forward Movement if it goes out afraid to sound a square, individual evangelistic note. We are going to put into it, by the goodness of God, everything of strength and breadth that we can command. It will be a shame on us if we do not take these fundamental principles announced by Dr. Graham Taylor and make them ours. It will be a shame on us if, as messengers to the men of North America, we shrink from Dr. Fayette Thompson's message; it will be a shame on us if we fail to sound out that message which Mr. Gilkey so splendidly has reviewed; it will be an everlasting sin if we fail to magnify the Bible in harmony with Dr. Robinson's appeal; it will be a shame on us if we live below the prophecy of Mr. Mott. We must try to have breadth enough in this movement to take in the full scope of all of these. But let there be no fogging of the issue. The Men

and Religion Forward Movement must assume a great responsibility for individual evangelism, to win men and boys to Jesus Christ and to vital life in the Church.

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